

TEN
SERMONS
VPON SEVERALL
OCCASIONS,

Preached at Saint Pauls Crosse,
and Elsewhere.

BY

The Right Reverend Father in God
ARTHVR LAKE Late LORD Bishop
of BATH and WELLS.

HEBR. 11. 4.

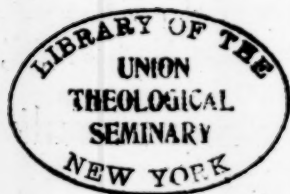
Being dead, hee yet speaketh.



LONDON.

The printer - 2

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Saint Pauls Church-Yard. 1641.





A short PREFACE of the Publisher to the Reader.

I*T was my purpose to let these Sermons passe into the world without a Preface; But that casting my thoughts at once on the quality of the Author, and the Maladie of this present Age, I remembered withall that of Aristotle, in his Rhetoricks, ----- τα φάρμακα τὰ ψυχικὰ ----- Proems are many times in effect Medicines, they serve to cure and heale the indisposition of the sicke Auditour. I could wish this short one might prove Medicinall against the disease of these*
A 3 times;

Aristot.
Rhet. 3.
c. 36.

The Preface.

times ; broken out into such an heat of distemper and malignity against those sacred Magistrates of the Church, of which Number this Reverend Father Our Author was one. Bishops in the Primitive Church were anciently called ^{ἁγιοι} (as Saint Nazianzen insinuates) heavenly, as in regard of their originall and institution, derived most undoubtedly from Christ and his Apostles, so likewise heavenly also, for their most Christian, exemplary, and godly lives ; who though they lived on earth, yet had their conversation in heaven, Philip. 3. 20. And such a one (indeed) was this Bishop, whose memory is yet bleeding and precious to all that knew him. How ever some may stand affected to that venerable Hierarchie, yet it shall alwayes be my prayer

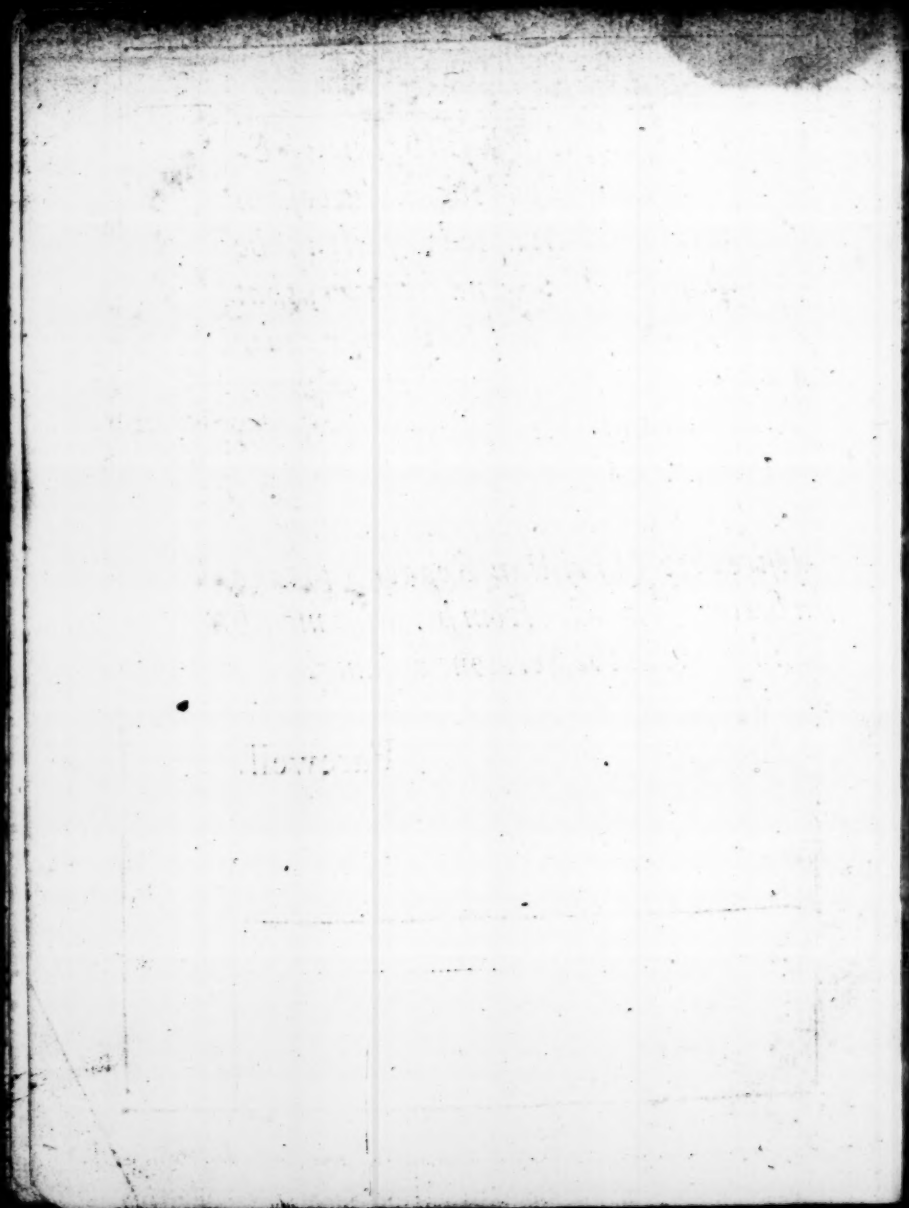
S. Naz.
or. 1.

Phi. 3. 20.

The Preface.

prayer to God, that first the line of Episcopall and Apostolicall succession may never be interrupted or faile in the Church of Christ: And secondly, that she may continue still to flourish under a happie and gracious supply of many Religious and able Bishops like to this Author. Of whose Grave Judgement, renowned Piety and learning, I desire thee (Christian Reader) to take a better Character from his owne mouth and penne in the Sermons ensuing.

Farewell.





A Sermon preached at Saint
Pauls Crosse, in the first Session of
Parliament of King IAMES.

106
P S A L. ~~106~~ V E R. 29, 30.

*Thus they provoked God to anger with their owne inventions,
and the Plague brake in upon them : But Phinees stood up
and prayed, and the Plague was stayed.*

THis Psalm, in the name of the *Iewes* distressed
(whether under *Antiochus*, or in *Babylon*, or
before both, in the dayes of King *David*, it
much skilleth not, because the Scripture ne-
cessarily proveth it not : but whensoever,
questionlesse, in the name of the distressed
(*Jewes*) declareth foure principall points : first, the peoples
Sinne; secondly, Gods Iudgement; thirdly, their Repen-
tance, usuall in affliction; fourthly, Gods readinesse to Com-
miseration : leading us to consider herein a double corre-
spondencie; one, of Gods judgements to mans sinne; the
other, of Gods mercie to mans penitencie. If man sinne,
God striketh; if man repent of his sinne, God relenteth
from his wrath. This is manifested by divers stories of the
Iewes, here for this purpose onely touched; but in *Moses*,
and the Bookes historical, they are with their circumstan-

ces farther enlarged. Amongst the rest, the Psalmist pointeth at the storie which is recorded, Num. 25. Whereupon he observeth, first, the *Jewes sinne*, and that in speciall, Ver. 28. *They joyned unto Baal Peor, and ate the offerings of the dead*; and in generall, Ver. 29. *They provoked God to anger with their owne inventions*: secondly, Gods judgement; *The Plague broke in upon them*: thirdly, The meanes used to pacifie God, *Phinees stood up and prayed*: fourthly, the effect that this meanes tooke with God; *The Plague ceased*: fifthly, The blessing conferred upon *Phinees*, who used the meanes; *It was imputed to him for righteousness, throughout all generations*. All which points are in themselves fruitfull, and for us behoofeful: but considering mine owne strength, your patience, and the time allotted to us both, I shall forbear the specialties of the *Jewes sinne*, and the reward of *Phinees zeale*, and speake to the rest briefly, and in their order.

The *Jewes sinne*, as it is here opened in generall, offereth to our consideration two markes, common to all sinnes: first, they are *our owne inventions*; secondly, they *provoke God to Anger*. First, *Their owne inventions*: The Hebrew word was so anciently, and is now ordinarily translated and fitted unto *sinne*. Wicked workes are justly tearmed (*ours*) not as if they were not common to the Devill with us, yea, and at first learned of the Devill by us; but the exclusion is, of Gods will revealed in his Word, to be obeyed by the grace of his Spirit; both which are appointed, the one outwardly, the other inwardly, to instruct and conduct us in those things; which are meet to be observed by us. There is no rule of true wisdom, which is not a Lesson of Gods Word; no true vertue, which is not an effect of Gods Spirit. The first *Moses* teacheth: *Behold* (saith he to the *Jewes*) *I have taught you Ordinances and Lawes, keepe them therefore, and doe them; for that is your wisdom and understanding in the sight of the people, which shall heare all these Ordinances, and shall say, onely this people is wise, and*

Deut. 4. 1.
5. 6.

of

of *Eſay*; who prophecyng of Chriſt, out of whoſe fullneſſe we all receive Grace for Grace, ſaith: *The Spirit of God ſhall reſt upon him*; The effects of which Spirit, are after ſpecified to be *Wiſdome, Counſell, and Fortitude, the feare of the Lord, Righteouſneſſe, and other vertues*, which make a perfectly good both Man and Governour. And the ſame Prophet ſpeaking of the Covenant of Grace, conjoyneth theſe our two Guides as Gifts, which God will impart to thoſe that ſhall partake his Covenant of Grace: *My Spirit, that is upon thee, and my Word which I ſhall put into thy mouth, ſhall not depart from thee nor from thy Seedes Seed from henceforth, even for ever.* David confeſſeth of Gods Word, that it was a *Light unto his feet, and a Lanthorne unto his ſteps*; and prayeth, that Gods Spirit may lead him into the Land of Righteouſneſſe. But the Jewes would not ſayle by this either Card or Compaſſe of Gods Word, and Spirit; the *Wiſdome of the fleſh* was their Load ſtarre, and the *Luſt of the fleſh* did ſteere their Helme. *Eſay* confeſſeth it humbly; *All we as Sheepe have gone aſtray from Gods wayes, we have turned every one his owne way.* Stephen rebukes them for it ſharply, calling them *men of uncircumciſed eares and hearts*; they alwayes reſiſted the Holy-Ghoſt in their hearts, and the Prophets in their eares. *Jeremie* of all the Prophets, ſets it out moſt plentifully: *Thus ſaith the Lord, ſtand in the wayes, behold and aſke for the old way, which is the good way, walke therein, and ye ſhall find reſt for your ſoules*; but they ſaid; *We will not walke therein.* Alſo I ſet watchmen over you, which ſaid, *Take heed to the ſound of the Trumpet*; but they ſaid, *We will not take heed.* At another time being recalled, they answered deſperately: *Surely, we will walke after our owne imaginations, and doe every man after the ſtubbornneſſe of his wicked heart: The Word that thou haſt ſpoken to us in the Name of the Lord, we will not heare it of thee, but we will doe whatſoever thing goeth out of our owne monthes.* The Prophets every where challenge them for chooſing their owne way, following their owne counſell, and fulfilling their owne luſts.

Iſa. 11. 2.

Eſa. 59. 21.

Pſal. 119.
v. 105.Pſal. 143.
v. 10.

Eſay 53. 6.

Acts 7. 51.

Ier. 6. v. 16.
17.

Jer. 13. 13.

Ier. 44. 16.

Such workes were *their owne*. And if we will make their case ours, we may easily judge which of our workes God will reckon for *our owne*: even all those, in doing whereof we wittingly and willingly withdraw our obedience from Gods *Word* and *Spirit*.

But before I leave this point, the Text's opportunitee, and some mens importunitie occasioning me, I must more fully open the difference betwixt Gods workes and ours, and remove that false imputation of humane invention, that is laid upon many a publike one of ours. We must then further observe, that of our two Guides, the *Word* and the *Spirit*, the Spirit is not severed from the Word; it is received by the Word, and being received, it inlightens us to understand, and inables us to obey Gods Word. That the Spirit is received by the Word; the Apostle teacheth, calling *the preaching of the Gospell the ministration of the Spirit*: and to the Galatians he writes, *that by the preaching of the Gospell, they received the Spirit*. Again, that being received, it inlightens us to understand, and inables us to obey the Word, our Saviour Christ teacheth us: who speaking of the coming of the Spirit, saith, *He shall teach you all things, and bring all things to your remembrance which I have told you*: And againe, *He shall lead you into all Truth*; which Truth, is Gods Word, as he elswhere expounds it. In this sense, must be understood the *Spirits Unction*, it anointeth us to understand the Word; the *Spirits obsequation*, it sealeth unto us an assurance of the Word: the *Spirits Sanctification*, it purifieth us to obey the Word. Saint Chrysostomes rule is true, *Siquis eorum qui dicuntur habere Spiritum Sanctum, dicit aliquid de seipso, & non ex Evangelis, non creditur; siquis dicta Christi sequitur, Spiritum Sanctum habet, &c.* This must be observed against old and new *Enthusiasts*; who thinke they can see into the secrets of Heaven, without the Looking-Glasse of Heaven, That they can sound the Minde of Christ, without hearing the Voice of Christ, That they can conferre with the Spirit, without the Language

guage of the Spirit : But we must resolve, That no man is *Θεολόγος*, except he be *Θεολόγος*; no man is taught of God, but by the Word of God. I hope this place hath not any, nor this Land many, that have as yet received that evil Seed : if it be rooted in any, their case is to be pittied; and those that are too forward, by their fall must timely be admonished.

Our second Guide, is Gods Word : wherein many things are necessarily concluded, which are not therein literally expressed. In matters of Faith and Manners, we are not tyed to the strictnesse of the Letter, but the fullnesse of the Sense. Our Saviour Christ is our Master in this course : He proveth the Resurrection of the Dead, being an Article of our Faith, against the *Sadduces*, and the use of the Sabbath, being a rule of life, against the *Pharisees*, by an inference made upon the Scripture, not by any evidence of the Letter of the Scripture. Christ is herein followed, by the Apostles, by Counsels, and Fathers. *Nazianzene* hath comprehended the doctrine in this rule : *Quadam in Scripturis & sunt, & dicuntur; quadam insunt, etiamsi non dicantur* : and he addeth, That the sticking to the Letter, is oftentimes but a pretext of impietic. And indeed, this pretext is used by the Church of *Rome*: who excludes that from the Scripture, which is apparantly concluded within the sense of the Scripture, in the Doctrine of the Trinitie, the Sacraments, and some other points of moment : and having raysted this mist, closely conveyes Articles of Faith, and Rules of Life, into the Doctrine of the Church, not onely besides, but contrary to the Scripture; and yet in their late many and wordie Pamphlets, would perswade men, that our Doctrine is our owne, and not Gods; that theirs is not their owne, but Gods. Let the true Christian conferre the proofes, and for his owne eternall comfort judge, whether they deserve not the censure of Christ, *In vaine doe they worship me, teaching the Doctrines of Men.*

Another worke there is which must bee examined, be-

Mat. 22. 32

Mat. 12. 7.

Mat. 15. 9.

cause the World is therewith much perplexed ; I meane the Ceremonies and Discipline : it must be inquired, Whether the observance of them be a worke of Gods, or ours. And heere these three Rules are of all hands acknowledged. First, No Discipline or Ceremony must be contrary to the Word of God. Secondly, None must be equalled thereto. Thirdly, Both must edifie us therein. These three Rules being observed, I say, First, whatsoever thing is in its owne nature indifferent may by lawfull power be limited. Secondly, Being lawfully so enjoyned it must be obediently used. Thirdly, No Man with a good Conscience may forgoe his Vocation for this cause onely, because he cannot be released from the use of such a thing. The reason of all is plaine, for the deniall of the first takes away the Magistrates lawfull power ; the deniall of the second argueth ignorance of Christian obedience ; and the third proveth that such mens credit is the measure of their care ; and they are more wedded to their fancy, then truly zealous of Gods glory. These points have beene largely amplified and Fatherly recommended ; but as yet the world will not be satisfied ; the Church cannot intreate so much of her Children, as to be dutifully obeyed. It is thought by too many a meete deliberation, who should yeeld, whether the Fathers which stand for that which is well grounded and lawfully authorized : or the Children which stand against the Fathers of their Countrey, and Fathers of the Church. It were meete the foundations were razed before the buildings be ruined, and the Reasons answered before the Church be altered. But they have found at least a *Simile* to make good their cause. The Church is like mans body. Our Sovereignes new entrie may bee compared to the Spring. Saint *Pauls* comparison is acknowledged ; and for our Spring the Lord be blessed. But what then ? As mans body, so the Church this Spring time must be purged. An old *Simile* new furbished. For indeed our Church evidences doe tell us of two such Springs within these

these Sixty yeares, besides a dangerous Autumne that went not long before, in which three seasons the Church hath beene so purged, that her losse is never like to bee recovered: Yet those Physicians were so well rewarded, that we doe not wonder if they have left us a seede, that would gladly doe us the like service. But we shall doe well to know, that there are many bodies that take least Physicke, and yet are most in health; and some humors though peccant sleepe without distemper of the body, which being stirred by Physicke cast downe and endanger many a strong body. He spake wisely though homely, that compared a Physitian to a Laundresse: Shee that walheth whitest weareth soonest, and I am sure it were better for the Church to be still crasie, then so often cured. But one Rule of Physicke they observe well: for the Diet is not safely Ministred, except the body be first purged; and being so earnestly disposed to Diet us, I cannot but commend their skill, if before-hand they would purge us. But they shall deserve better thanks, if they spare their paines in both: the Church needeth Restoratives, rather then Purgations. He (saith *Plato*) that will heale running eyes, must first cure the braine; and the braine is not recovered except the stomach be amended; for these have a dependance one upon the other, and a consent each with the other. The Churches loosenesse is her fore eyes, or rather a fore in mens eyes; the Churches ignorance is a defect in her braine, and many complaine, that divers of her sonnes have too dull and flegmaticke a braine: The Churches maintenance, is her Stomacke, but the world will not understand, that she hath too cold a stomacke, that the Source and Spring of her other Diseases arises from the coldnesse of that. Where the Authoritie of the Church is so many wayes curbed, and the Portion so curtailed, what wonder if the unlearned are tolerated, and many lewd ones escape unpunished? But let the Armes of the Church be unpinnacled, let the Heart of the Church be refreshed, then the complaint will
be

be more just : if her Eyes continue sore , if her Braine continue cold , then mortifie that Braine, pluck out those Eyes : but if you take a contrarie course, beleeve it, howsoever you seeme to restore for the present , you prevent not a worse disease. That Chymicall Oyle , though never so curiously extracted, and in never so small quantitie ministred , is not without reason suspected ; upon the receipt whercof, many men have perished : Blame us not, if our Neighbours harmes doe make us to beware. Or if our Humours doe abound, and the world will not beleeve the contrarie, but that the Churches Authoritie is too great, her livings be too many ; the one gives libertie to Sinne, the other breeds neglect of many Soules ; deale with us as with Scholars ; if we must dye, let us dye by the Booke. Aske counsell of Antiquitie, and let our Fathers teach : Learne of them what Physicians they used, when as they cured the Physicians of their Soules. *Moses* commends the charge of the whole Law unto the King : both first and second Table, concerning the Parsons, Priests, and People, were disposed and ordered by the appointment of the King : But the King did not proceed herein , without counsell. Reade the storie of *Iehosaphat*, *Joash*, and *Ezechias*, (all good Kings) and there you shall finde who in these cases, were the Kings directors : The advice and execution was the Priests , the command and power was the Kings. Descend to the dayes of Christianitie, peruse the Lawes of Christian Emperours, see when they assembled, whom they used in Counsels. Come to the dayes of *Charlemaine*, the first *German* and worthiest Emperour, let the Historie informe you, who made up his reforming Chapter. Our Historie may give some light unto us , and our ancient Lawes may not be over-slipped by us : if we couple these together, the uniformitie we finde in them, so ancient, so generall, deserves to be a patterne to us. And indeed, if it please us to observe it, there are three things necessarily required in them that shall discreetly undertake so great a worke, *Science*, *Conscience*, and *Experience*.

In

In Science, I speake of things of this nature : we presume so farre of mens modestie, that they will not compare with us ; if any man thinke otherwise, his pride is rather to be chastised, then his opinion refuted. And for *Experience*, our Neighbour-Countreys may teach us, how little good new-found courses have or will performe, promise they never so much good unto us : Varietie of Heresies, and inconvenient Policies doe now afflict them, and I pray God they may be farre from us. There remaines onely *Conscience*, which we doe not denie to others, and others must yeeld it unto us. In these things we should not prejudice one the other, but referre our selves both to God, who is the unpartiall Judge of both. Saint *Paul* is my Author, *Judge nothing (saith he) before the time, untill the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest ; then shall every man have praise of God.* But this Rule is transgressed, and the Church, contrarie to this Rule, grievously wounded. Are there no Drunkards, Adulterers, common Barreters, but of the Church ? Or is their excessse in these sinnes growne so extraordinarie, that they cannot be repressed by the Censures of their Ordinarie ? Is Suspension, Deprivation, Degradation, no paine ? But the Minister must be tryed by God and his Countrey ? Or will the diligence of the Civill Sword make amends for the negligence of the Ecclesiasticall Censure ? I will not particularize such crying sinnes as reigne amongst us : and yet the Civill Sword authorized thereunto, is slow enough to root them out ; nay, it is, if not the breeder, yet the abetter of some of them : a thing not observed, and therefore not much remedied. Therefore, let us both remember the Apostles Rule, *We know the Law is good, if a man use it lawfully.* Your Law is good, and ours is good ; but we are both sick of one disease, wee have not so much grace as wee should have, to use it lawfully : Wee should therefore pray one for another, amend one the other, and beare one with the other. A popular seditious Roman was wont in

1 Cor. 4. 5.

1 Tim. 1. 8.

their Parliaments, to advise the Commons to marke well the first words of the Bill: If it began with, *Signis Dictator, Consul, Prator, &c.* If such or such a Magistrate shall doe thus or thus hereafter, his paine shall be such and such; they should passe the Bill, and not weigh it, were there never so much rigoroufnesse in it: His reason was, *Sciauit ad se nihil pertinere*; What need they stick at it, when others must smart for it? But if the Bill began, *Si Pop. Romanus, aut si Quirites, aut Plebs*; That if the Commons did thus, or thus, such should be their punishment; then they must heed, it sift it, and crosse it, lest their libertie be impeached, their state impaired, and their bodies violated. This was a popular, but a pestilent counsell; farre be it from all Christians either to approve or practise it. Let us not bind heauey burthens, to lay on Ministers shoulders, which the better sort of Commons will be loath to lift with the least of their fingers: distinguish our persons from our Vocations; and let the meanest of our persons fare the better, for the greatnesse of our Vocations. The time was, when the lower Clergie was reckoned in place next to the Peeres; let it not downe so many degrees, as to range it with the meanest of the Commons. Remember you have your Spirituall Birth from us, and your Spirituall Life is maintained by us: Our hands wash you from your sinnes, our mouthes instill into you Gods grace: you owe more unto us, then to all Professions besides ours. Why should there then be such Fetters clapt on our Legges? Such meane Portions be thought enough for us? In the Life of *Charlemaine* it is reported, That warring against the *Sarazins* in *Spaine*, he so farre pressed them, that their King was content to become a Christian, so that Peace might be granted them. During the Treatie, *Charlemaine* feasted *Aigoland*, the *Sarazin* King. As they sat at meat, the *Sarazin* perceived a companie of men in the same Roome meanelly attended, and thinly dieted; and asked *Charlemaine*, what they were? *Charlemaine* and his Nobles answered; Oh, these be the Ministers

Ministers of God : The *Sarazin* replied ; In sooth, yours is a pettie God, that hath such miserable and contemtible servants : And thereupon, as the *Storie* addes, brake off the Treatie, and would not become a Christian. You are wise enough to understand it, I will not apply it ; you shall doe well, to make use of it. The contempt of the Minister, is the reproach of God ; and therefore, in all your deliberations, thinke of us, speake to us, and deale with us as the Embassiadours of God ; and procurers of your greatest good. If any man will be obstinate in another course, shall I say with *Michael*, *The Lord rebuke him* ? Nay, rather I will pray with *Christ*, *Father, forgive them, they know not what they doe* : Their Posteritie will rue their over-sight ; all such workes will prove their owne. And thus much of the first marke of sinne, it is our owne invention.

Inde. 9.
Luc. 23. 34.

The second followeth, *It provoketh Gods wrath.* ^a *Wrath is not in me, saith God* : ^b *God made not death* : ^c *He delighteth not in the death of a sinner* : ^d *לֹא אֶחָד מֵהֵם* long suffering, slow to anger ; and when he punisheth, he ^e doth it not ex animo. This appeareth by that passionate speech of his : ^f *How shall I give thee up, Ephraim ? How shall I deliver thee up, O Israel ? How shall I make thee as Admah ? How shall I set thee as Zeboim ? My heart is turned within me, my repentings are rowled together.* Whereupon we may thus reason : Is God displeased ? Then Man hath offended : For God begins with no man. ^g *Where (saith God) is the Bill of your Mothers Divorcement, whom I have cast off ? Or who is the Creditor to whom I have sold you ? Behold for your iniquities are you sold, and because of your transgressions is your Mother cast off.* This Rule God observed with *Josua* in the case ^h of *Achan*. *Saul* acknowledged it, when ⁱ God did not answer him : The *Heathen* ^k confessed it, when the storme pursued them, and no mervaile : For God delighteth in the prosperity of his servants. ^l *Oh, saith he, that there were in them such a heart to feare me, and keepe my commandments, that it might goe well with them and their posterity for ever.*

a E(a. 27. 4
b Wisd 1. 13
c Eccl. 18. 32
d Exo 34. 6.
e Lam. 3. 33
f Hof. 11. 8.

g E(a. 50. 1.

h Ios. 7. 11.
i 1 Sam. 14
38.
l 1 Ion. 1. 7.
m Dent. 5. 19

ever. No better experiment then this present Historie. In the *Israelites* journey to *Canaan* God sent his terrour before them; The *Midianites* were disheartned with the sight of them: *Balaam* being sent for to *Balak*, instead of a curse, though unwillingly of himselfe, and unacceptably to the King, was on every quarter compelled of God to blesse them. Behold Gods love toward them, how desirous he is, that no Protection due on his part should be wanting to them. But, when God would not forsake them, their Enemies could not match them: The Witches forcerie could not prevaile upon them; Their owne wits and lusts did serve them to forsake God, to betray themselves; and by Luxurie, Incontinence, and Idolatrie, to strip themselves both of favour and mercy. Let us heed to our selves in this Example; God hath dealt with us, as he did with *Israel*. The *Moabites* is disheartned; *Balaams* tongue is tied; In stead of a *Curse* and a *Sword*, they send us a *Blessing*, and desire *Peace*. The worke must be ascribed to God; and for the worke we must give glory to him onely. But let us not loose our peace with God, while we like the peace of Man: Do I dissuade Peace? God forbid. A Minister is a Messenger of Peace; and the Apostles rule is, That ^m with all men, as farre as it is possible, we should entertaine Peace: But in the Name of God I must remember unto you a peece of Christs Epistle to the Church of *Pergamus*. ⁿ I have a few things against thee, because thou hast there them that maintaine the doctrine of *Balaam*, which taught *Balak*, to put a stumbling block before the children of *Israel*, that they should eat things sacrificed to Idols, and commit fornication. I doe not entermiddle with the affaires of Princes: I speake of private Men; the ordinary repaire of unnecessary persons to the *Moabites* Tents, not onely to feast with them, but also to commit Fornication, assuredly spirituall, it may bee corporall too, may breed us warre with God, while wee treat of Peace with Men. My desire is, that all avoid this; and that those who are in Authority

m Rom. 12.
18.

n Rev. 2.
24.

thority provide against it. God is not moved, unlesse he be provoked.

The word (provoked) is applied indifferently both to God, and Man; but the thing must bee conceived to bee otherwise in God then in Man, whether wee respect the cause, the nature, or the manner of it. 1 The cause moving anger in Man is not alwayes sinne, but sometimes vertue; and that not *onely* in wicked Men, but also in the best. *Moses* was angrie with the Commandment of God, *Jonas* with the mercy of God, *Iob* with the triall of God; but nothing can stirre anger in God, but *onely* sinne. ^a *In the hand of God* (saith David) *there is a Cup and the Wine is Red, it is full mixt, and he powreth out of the same. Surely all the wicked of the Earth shall wring out, and drinke the dregges thereof.* Speaking of that Wine that is mentioned, *Revel. 14.* And there called ^b *the Wine of the wrath of God.* Saint Paul speaking of Fornication, Covetousnesse, and foolish talking, addeth, that for ^c *such things commeth the wrath of God upon the children of disobedience.* 2 Anger in a man is a passion and causeth alteration, it is though a short, yet a sharpe madnesse: But Gods nature being without composition, admits no mutation: as ^d *Hee is that which hee is*; so with him there is ^e *no variablenesse, nor shadow of change.* 3 Mans anger keepes no measure. Saint James observeth it saying, ^f *Bee slow to anger. For the wrath of Man fulfilleth not the righteousnesse of God.* But the wise man speaking of Gods judgements, saith, That ^g *he orders them in number, weight, and measure.* And the same phrased is used in the Storie of *Belshazzar*, where the hand-writing hath, ^h *Mene, Mene, Tekel, Vpharsin*: that is, *Thou art numbred, and weighed, and thy Kingdoms is divided.* So that by the anger of man, wee cannot learne what is the anger of God, except we will fasten on God the imperfections of man. What then is anger in God? Wee must thus conceive it. As sinne is contrarie to Gods holinesse, so is it

^a Psalm 75. 8

^b Revel. 10.

^c Ephes. 5. 6

^d Exo 3. 14

^e 1am. 1. 17

^f 1am. 1.

19. 20.

^g Wisd. 11.

20.

^h Dan. 5. 25

i Rom. 1. 18.

k Rom. 2. 5.

proceeded against, by Gods justice. The dislike that Gods holiness takes against sinne, is called his *barred*, and the processe of his justice, is called his *wrath*: And that processe may be considered, either as by Gods ministers it is threatned, and so Saint *Paul* calls it, *Gods revealed wrath*: or, as by Gods powerfull hand it is executed; in which sense, the Scripture remembreth us of a *k Day of Wrath*. When men are said to provoke Gods wrath, the meaning is, that what Gods Ministers in his Name have threatned, that same punishment by Gods power is inflicted upon irrepentant godlesse men. And in this sense must we take the phrase in this place, and learne t h e out to imitate God: not to be offended, but with evill; not to be offended, before we be provoked with evill; not to passe a meane, when wee have a just cause to be offended with those that are evill: an imitation fit for the best men, seeing the defect thereof hath beene an imperfection even in the worthiest men. And thus much of the second marke of sinne.

l 1 Pet. 2.

11.

m Eccl. 1.

2.

Now couple these two together, and observe in a word the viperousnesse of sinne; so naturall; so unnaturall unto us: it is unto us both our brood, and bane: like the Devill himselfe, who is a Serpent, and a Satan; cunning to seduce us: malicious to accule us. Our owne sinnes insnare us, our owne sinnes separate betweene God and us, our owne sinnes testifie against us, our owne sinnes are a destruction unto us. And therefore, we have good reason to hearken to Saint *Peter*: *I beseech you brethren, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soule*: and to the sonne of *Sirach*, saying, *Flie from sinne, as from a Serpent; for if thou comest too neere, it will bite thee; the teeth thereof are as it were the teeth of a Lyon, slaying the soules of men*. Our owne workes provoke Gods wrath against us. And thus much of the first point, which is the peoples sinne, described by two markes; the one, it is our *owne invention*; the other, it *provoketh Gods wrath*.

I come to the second point, which is Gods judgement,
contained

contained in these words, *The Plague brake out upon them*. The word *Plague*, is streitned in our *English* Tongue, and commonly referred onely to the Pestilence: but in other Languages it reacheth farther, and notes any extraordinarie stroake that comes from God. The Prophets under that word, containe these foure, *Famine, Pestilence, wild Beasts*, and the *Sword*; which by an excellencie, are called the foure Plagues of God: Not that God doth not create all, both ^a *Light and Darknesse*, *Good and Evill*, as the Prophet speakes; but because stroakes, if they be private, particular, or ordinarie, doe not move us; their second causes, not the first, are observed by us: Gods Iustice in them is not revered, his Hand is not discerned, his Power is not feared: men doe not reason, *Hodie mihi, cras tibi*; ^b *Except we repent, we shall likewise perish*: Therefore, as men have crying sins, that pierce the Heavens, and ascend unto the very throne of God, and call for Vengeance at the hand of God; so God hath crying Iustice that pierceth the Heavens, descendeth unto man, rowzeth the guiltie Conscience, and importune^h mans repentance. This Voice is the Voice of *Sinai*, so terrible, that *Moses* himselfe will ^c *quake and feare*: such stroakes fall not, but from most men they wrest the confession of *Pharaohs* Enchanters, ^d *This is the finger of God*. In our Language, wee call the Pestilence the Visitation of God, and the Tokens thereof, Gods markes: and the inscription of our doores is, *Lord have mercy upon us*; which testifieth our confession; whilest that punishing Angell stirreth, we stand all at the mercy of God. Some learned men are of opinion, that a *Pestilence* wasting many of the *Jewes*, was a part of that *Plague*, wherewith God is said here to have stricken them; but because the prooffe is not pregnant, we will not further pursue it: Of this we are sure, that, that which is evident, is equivalent; for in one day, how many wayes soever they died, 24000. were destroyed. But come we to the second part of this note, wherein it is said, *This Plague brake out upon them*, Onely remember that the

a E/4.45.7.

b Luc.13.3.

c Heb.11.27

d Exo.8.19

the heavier Gods judgement lighteth upon us, the louder he calls for repentance unto us.

The Plague brake out upon them]. The word hath many significations, which hath caused many interpretations. It signifies to *breake out*, and it signifies to *multiply*: the word bearing both, wee may make good use of both. If we translate (*it brake out*) then it notes first, that Gods mercy is as it were a wall betwixt us and his justice. ^a *If thou Lord* (saith David) *shouldst be extreame to marke what is done amisse*, O Lord *who can abide it*? But there is mercy with thee, that thou mayst bee feared. And in another place,

^b *The Lord is mercifull and righteous; and our God is full of compassion*: Where it is to be observed, that the placing of the words imports, that Gods Mercy is double to his Iustice; and that his Mercy compasseth on every side, and fenceth us against his Iustice. Yet the Sonne of Sirach observeth well, that there is

^c *with God not onely Mercy; but also wrath: he is mighty to forgive, and to poure out displeasure*. If men elevate Gods power, blemish his Holinesse, or deferre Repentance: they shall finde, that as his

Mercy is great; so is his punishment also. ^d *When men thinke thee not to be of a perfect power, thou declarest thy power, and reprovest the boldnesse of the wise*. ^e *These finnes hast thou committed* (saith God unto the wicked) *and I held my tongue; therefore thou thoughtest, that I was like unto thee, but I will reprove thee, and set thy finnes in order before thee*.

^f *Hee that despiseth the Riches of Gods patience, not knowing that his goodnesse should lead men to repentance, doth but treasure up unto himselfe wrath against the day of wrath, when God shall reward every man according to his Workes*. God can be ^g wearie of repenting, as he tells Jeremie; namely, when he is ^h pressed under our finnes, as a Cart is pressed that is full of sheaves. When the ⁱ harvest of our sinne is ripe, God will put in his sickle. Then Will the Lord God say, even the mightie One of Israel: ^k *Oh, I will ease me of mine adversaries, I will avenge me of mine enemies*.

Again; in this breaking out of the Plague, we may observe,

a Psal. 103. 3

b Psal. 116. 5

c Eccl. 16: 11.

d Wisd. 12. 17.

e Psal. 50. 21.

f Rom. 2. 4. 5.

g Jer. 15. 6.

h Amos 2. 13.

i Joel. 3. 13.

k Esai. 1. 24.

serve, not onely that Mercie sometimes gives place to Iustice, but also the unresistableness of Iustice, when it comes, it beares downe all before it. Wherefore, Gods wrath seizing upon sinners, is compared to a *whirlwind* ^a scattering chaffe, to a *devouring fire* ^b consuming stubble, to a *violent flood*, bearing downe *cum stabulis armenta*, all that stands against it.

Lastly, here wee may observe the correspondence of Gods justice to mans sinne: the same word is applyed to both; to man sinning, to God striking; both of them *נרץ* ^a doe breake forth: first, man breakes through Gods Law, no tye being of force to hold him; and then man breakes through Gods defence, his mercie not restraining him, nor mans power being able to resist him. Therefore if we will that God set bounds to his wrath, we must keepe within the bounds of our owne dutie.

Some respect not so much the *violence*, as the *varietie* of the Plague, and translate it, *The Plague was multiplied*. First, as the Sinne, so the Plague was manifold. They fell spiritually, and corporally, by Idolatrie, and Incontinencie: therefore, their Plague was not of one sort: some were hanged, some were stabbed, and some consumed with Pestilence. Man cannot be so wittie, in varying of Sinnes, but God will be as wittie, in varying of Plagues. Secondly, the *Plague was multiplied*, not onely in kind, but in degree. The *Jewes* in the Wildernesse, sustained many Plagues: Of those that perished in many of them the number is not specified; but of those that are specified, this is the greatest: At first, there dyed but ^a 3000; at the second, ^b 14000: at this, which is the third, ^c 24000: To teach us, that though the judgement wee have felt be terrible, yet God hath in store more intolerable: and the deeper we sinke in sinne, the lower we shal descend in Hel. All Histories are records of it, all Countreys doe preach it: but wee shall doe best, if we read it in our selves, and scape best, if wee apply it to our selves.

I hasten to the third point, which contains the meanes

^a Psa. 1.4.
^b Mal. 4. 1.
^c Nabum. 1
8.

^a Hof 4 2.

^a Exod. 32.
28.
^b Num. 16.
49.
^c Num. 25.
9.

Deut. 33.

9.

to pacifie God; *Phinees stood up and prayed: Phinees*, the sonne of *Eleazar*, the sonne of *Aaron*, a Priest by birth and function; the neerer he was to God, the more zealous he was for the glory of God. *Levi* had this testimonie of *Moses*: "He said to his Father and Mother, I regard you not; to his Brethren; I acknowledge you not; and to his Children, I know you not, that he might observe the Law of God, and keepe his Covenant." Here, a sonne of *Levi* hath this testimonie from God, that he was zealous for his glory, and pacified his wrath: for both hee is commended, and plentifully rewarded. A good example for such as have the like charge, to stirre them up to the like zeale. And God grant we may doe so with God, that God may deale so with us, and with our feed for ever.

But the fact of *Phineas* hath something extraordinarie [*He stood up.*] Being a private man, and a Priest, he used the Sword: so some observe; but that hee was a private man, is not so true. Besides the High Priest, there were other chiefe Priests, which had charge of many both persons and things; the Bookes of *Numbers*, *Chronicles*, and the Gospell, cleare this point: And that Gods pleasure was, that the Priests should sometimes use the Sword, it is plaine, by the examples of *Eli*, *Samuel*, and the *Maccabees*, Judges and reformers of the Common-wealth of *Israel*: The two first, expressly thereunto called of God; and the thirds lawfull power may be argued, by the manifold blessings it was accompanied with from God. But this was in defect of Civill Power, which ordinarily by Gods appointment beares the Sword; and we must be well warranted, before such examples be imitated: when there is a Civill Governour, the Priest can have no pretext to usurpe the Authoritie of the Governour. The greater is the sin of the Bishop of *Rome*, who hath combined so great a Sword with so great a Key, and executeth ungodly zeale with unjust power. But *Phinees* his case is not such. God beares witness to his zeale, and approves his fact: his zeale was discernable onely of God; but the fact

fact excusable in the judgement of men, not onely commendable by the witnesse of God. For against the sinne, God had pronounced death, *Moses* had specified the kind of death; they were backward, that should have executed the Sentence, but rather then God should be openly dishonoured, the Magistrates charge not obeyed, *up stood Phinees*, and by him the parties were executed. So that *Phinees* did debase himselfe to be an Executioner, rather then exalt himselfe as an Vlturper; he leveld his action, by Gods and *Moses* his former direction: which I observe the rather, because some too farre amplifie the irregularitie of *Phinees* his fact; and some are too forward, upon warrant of this Example, to usurpe the Magistrates Sword: but neither finde good ground to build upon, in this Historie.

I goe on: *Phinehas stood up and prayed.*] The word hath divers significations, and they have bred divers interpretations among both ancient and later Divines. The Translations are three: The *Septuagint*, *ἔειπεν αὐτοῦ, He did propitiate or pacifie GOD*: the *Chalde*, *פָּרַחַר He prayed unto God.* And some are perswaded, that *פָּרַחַר* was then written *פָּרַחַר*, neither is it improbable: for it is no Article of our Creed, that the *Masoreth* contains all various Lectiōns: yea, there are strong presumptions to the contrarie. Those that are later then either the *Septuagint* or *Chalde*, and whose Masters I suppose were worke, translate it (*He executed judgement,*) whose ground is the Conjugation of the Verbe, enforcing, as they thinke, this for the fittest signification. But it cannot be justified, that this is the onely signification of that Conjugation; and the places alledged, may make it to be doubted, whether at all this be the signification. But that which I note, is this; That all three Translations doe but fully expresse the fact, and every one of them containeth some principall circumstance of the fact. Why then doe we wrangle about words? That *Phinees* executed judgement, we will not denie; That he pacified God, and used prayer to fan-

Ascribe his worke unto God, they may not denie; That the Word may beare all, there is no judicious Divine can denie: and yet hee, this is one of the blemishes of our Liturgie; this founes a just cause, why many mens Consciences will not suffer them to subscribe to our Liturgie. He that knowes the difference betweene the Hebrew and the Septuagint, and observeth, that both the Apostles and Evangelists, notwithstanding that difference, used it, and edified many thousands by it: He that knowes, that the great Lights of the Primitive Church were for the most part ignorant of the originall Hebrew, and yet brought many Hebrews unto God: He that knowes Saint Hieromes Translation was by Saint *Austin* and others impugned, who thought the peace of the Church, and practise of Religion, of greater price then phrascs and properties of words: He, I say, that knowes these things, will judge our Church, treading their steps, worthy of better entertainment, then the reproach of spitefull tongues. Brethren, we know that we all have knowledge, but knowledge puffeth up, and it is charitie that edifieth. Wherefore we conclude with the Apostle, and perswade our opposites,

I Cor. 8. 1.

Rom. 12. 3:

Let your scale be grounded upon knowledge, your knowledge ripened with experience, and both seasoned with charitie.

Num. 25. 6.

Notwithstanding, let us take it as they would have it, (He exorcised judgement) and make some good use of it. They were at prayers, to the storie reports; and this sight was presented, in the midst of their teares. A sight on the one side abominable, on the other honourable. First, it was abominable, that in time of publike calamitie any man should be so brutish, as to intend this luxurie: yet some such there were. Behold here one, and that a great one, *Zimri* the sonne of *Salu*, a Prince of the Tribe of *Simoon*. When in a like case, *Jeremie* had preached in vaine, he comes to God with this speech: O Lord, are not mine eyes upon the Truth; thou hast smitten them, but they

Jer. 5. 2. 3, 4. 5.

they have not sorrowed, thou hast consumed them, but they have refused to receive correction; they have made their faces harder then a stone, and have refused to returne. Therefore I said, Surely, those to whom I have hitherto preached, are but poore men, and simple ones, which know not the way of the Lord, nor the judgement of their God. I will get me to the great men, and speake to them; they are learned in the way of the Lord, and in the judgement of their God. But what he found, He reports: Those great men are become the sonnes of Belial; they have broken the yoke, and burst Gods hands. They were great men in the dayes of Amos, that lay upon Beds of Ivorie, eat the Lambes of the Flock, and Calves out of the Stall: They sung unto the sound of the Violl, and invented to themselves Instruments of Musicke, like David: They drunke Wine in Bowls, and anointed themselves with sweetest Ointments in the midst; and yet without all touch of sorrow for the affliction of Ioseph. I would this were not a disease of ours. Sure I am, mortification in the dayes of mortalitie, is in no such request, as Reason, much more Religion, requires it to be. We have too many Zimri's; we lack a Phinees, to stand up and execute judgement. Secondly, his fact was as honourable, as Zimri's was detestable. That which I will observe, is, That he left his prayers, and interrupted his teares, hardening that heart against a sinner, which melted at the wrath of God; erecting that Body, yea, and soule too, against a sinner, which lay humble and prostrate before God; sanctifying those hands, to sacrifice to the wrath of God, provoked by a sinner, which before were lift up in innocencie to God. As God will have Mercie, and not Sacrifice, so will he have Iudgement too. Wherewith shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with burnt-offerings, and calves of a yeare old? Will the Lord be pleased with thousands of Rammes, or with ten thousand Rivers of Oyle? Shall I give my first-borne for my transgression? Even the fruit of my body, for the sinne of my soule? He

Amos. 6.
v. 4, 5, 6.

Mich. 6, 6.
7, 8.

Esa. l. v. ii.
&c.

hath shewed thee, O man, what the Lord requireth of thee; surely to doe justly, &c. And the very same Lesson is in the first of Esay. Open and notorious Malefactors are truly called *adversaries*, because the taking away of them is a purging of the State. Better that one dye by the hand of the Magistrate, then a thousand perish by the hand of God. If *Atheists*, Blasphemers, Adulterers, and Oppressors, were now justly punished, our whole Land should not be so often plagued. And Magistrates must thinke, that they are not innocent of their brothers blood, whom God doth visit through their default. I might adde too, that the sinnes of Malefactors are encouraged, whilest too much connivencie is used. But to close up this point, this is a Rule for us all : We must not be wanting to our selves, though Magistrates be defective in their charge; they stand or fall to their Lord, and we to our common Lord : We are nothing the more innocent, because they are negligent. Therefore it behooves us all, in time to judge our selves, lest in due time we be judged; taking this for our comfort, That he shall never find God a severe Iudge, that will be his owne sincere Iudge : And this will appeare in the last point, to which I come.

a Esa. 27. v.
7. 8.

b Esa. 54. 7.
8.

The Plague ceased.] When judgement was executed upon one, the Plague ceased from them all. Behold here a mercifull Iudge. *Modicum supplicii satis est Patri.* If we respect the measure, it is little. ^a *Haith he smote Judah (saith Esay) as he smote those that smote Judah? Or is the slaughter of Judah like to the slaughter of them that were slaine by Judah? In measure, and in the branches thereof, wilt thou contend with Judah?* If we respect the time also, it is little : ^b *For a little while (saith he) have I forsaken thee, but with great compassion will I gather thee : For a moment, in mine anger, I hid my face from thee, but with everlasting mercie have I had compassion on thee.* Gods passion is not like mens, that it must have its forth; or, that it must calme with time : God is not like a Prince, that conquers Kingdomes, and is a slave to himselfe :
God

God, who can command all, commands Himselfe most of all. And this absolute freedome of God, is one of his incommunicable properties; his stroakes layd on his children, being *ad correctionem*, but not *ad destructionem*, may be stayed when and where it pleaseth him. David no sooner confesseth, *I have sinned*, but Nathan is furnished with his Message; and God hath removed the punishment of thy sinne. So soone as ^d Ezechius is humbled, God is entreated. If the ^e Prodigall Sonne doe but penitently looke toward his Father, he shall be lovingly received and cherished. *At what time soever a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.* But wee must note, that if God be entreated, and not pacified, it is because some sinne is sinothered, because men are not unfainedly mortified. If wee sorrow for sinne feelingly, if wee crucifie the lusts of the flesh unpartially, if wee purpose to cleave unto God stedfastly; God will release our debt, remove our Plague, and establish our Prosperitie, mercifully, speedily, and irrepentantly. Let us use this method in our returne to God, and wee shall finde this measure at the hand of God. The summe of all which hath been said, is this: God breakes not with man, except man breake first with God; and if God be rightly pacified, he will easily be reconciled.

O Lord, infuse goodnesse into our Nature, that we may enjoy the graciousnesse of thy Nature. Bridle us so with thy Spirit, that we passe not those bounds which thou hast set us, lest thy wrath breake out upon us: *Or if we sinne* (as Lord who sinneth not?) let us sorrow for our sinne; let us not both displease and despise thee. Rayse many *Phinehas*, in the dayes of so many *Zimries*. Yea, Lord, let every man be a *Phinehas* unto himself. Finally, in our true humility, and unfained zeale for thy glory, good Lord accept us, good Lord blesse us, and our seed for ever. Amen.

c2 Sam. 12.

13.

d2 King. 19

e Luk. 15.

Ezek. 18.

21, 22.



A
 SERMON PREACHED
 AT SAINT PAULS CROSSE,
 ON TRINITY SUNDAY.

JUDE 5. 20, 21.

*But ye beloved, edifie your selves in your most holy faith,
 praying in the Holy Ghost.*

*And keepe your selves in the Love of God, looking for
 the mercy of our Lord Iesus Christ unto eternall life.*

BY the Ordinance of the Church, we solemnize this day to one God in three Persons, whom we cannot behold cleare'y, till wee enjoy him fully. In both stands our perfect blessednesse in heaven. Seeing then we are now not in *Patria*, but in *via*, in the state not of glory, but of Grace, we must not passe our bounds, nor passe neerer then we are called. Many that have beene over-bold have lost themselves; many that have waded too farre have beene swallowed up in this deepe, and the rule continues still, *Qui scrutator est majestatis, appropinquat à gloriâ*: hee that pries too neare into this glorious Majesty,

Majesty, shall find to his ruine that it is an incomprehensible mystery. I have therefore chosen this Scripture, which respecteth the season, and yet exceeds not our strength, in the meditation whereof we need not hazard our weake sight, to behold the body of the Sun-shining in his strength above in the firmament, but may refresh it in the beames thereof sweetly tempered to our use on the face of this earth. Here we may see, that there are three *persons in God*; and also that which we should most desire to see, how all three concur to doe us good. The Holy Spirit teacheth us to pray to God the Father, who embraceth us with love manifested in that eternall life, which we shall enjoy at the comming of our *Lord Iesus Christ*. Now although we must stay by the possession of this eternall life, till the day of *Christ*, yet must we secure our title thereunto in the dayes of our flesh. And how must wee secure that? Surely by those vertues, wherewith God doth fence his Church against the deluge of those vices that overflow the world. The Church and the world are distinct societies, and therefore should be of different qualities. Vpon this ground, the maine drift of this Epistle is to teach us that wee may not conforme our selves to them, from whom we are severed by *Christ*. Yea in particular my text perswades, that considering the continuall and woefull revolting of counterfeited beleivers and corrupt livers, as many as are true members of *Christ*, and ordained to continue the succession of the Church, ought the more to proceed in grace, and more and more apply themselves to the fountaine of grace. 1. They must proceed in grace. *Edifie (saith Saint Iude) your selves in your most holy faith.* 2. They must dayly reside by the fountaine of grace. *Keepe your selves in the love of God.* But because it is a hard matter to goe on, and he that is constant must endure many a conflict, wee are advised to seeke helpe, and to be of good hope to find helpe. 1. To seeke helpe, *praying in the Holy Ghost.* 2. To be of good hope to finde it, *looking for the mercie of our Lord Iesus Christ*

Christ unto eternall life. You see then that the argument of this Scripture is a Christian care, whereof there are two indeavours : to profit, and persevere, in grace and in the love of God, and in these we are sustained by two blessed meanes, helpe and hope; Helpe from the holy spirit, and hope in *Iesus Christ*. Let us resume these points, and consider them briefly in order.

Edifie] The whole Church and every member thereof is compared to an house; but such a house as is a Temple, destined to be a place, where God will put his Name and vouchsafe his presence, where we must present our sacrifices, and do him reverence. To note this, the measure of the Arke of *Noah*, and of the Temple of *Solomon* were proportioned to the body of a man in the old Testament; and in the new the resemblance is unfolded by *Christ*. *Thou art Peter, and upon this rocke will I build my Church.* Which words Saint *Peter* hath so expounded to this purpose, that he checks his gloss which pretends to be successor to Saint *Peter*. *You have tasted* (saith he) *that the Lord is bountifull, to whom comming as to a living stone, disallowed of men, but chosen of God, and precious, yee also as living stones are made a spirituall house, an holy-Priesthood to offer up spirituall sacrifices, acceptable to God through Iesus Christ.* We are called then to be Gods house, Gods Temple, not made with hands or materiall, but framed by grace, and spirituall, in respect whereof we are exhorted to build.

But Saint *Paul* giveth us a good caution, *Let every man take heed what he builds*; and by his distinguishing gold, silver, precious stones, from timber, hay, and stubble, things combustible from incombustible, we learne that all materials are not fit for this building. And indeed speciall choie was made towards the fabrick of *Moses* his Tabernacle, and of *Solomons* Temple; which did but figure corporally what is to be understood spiritually; even those vertues that are requisite for the building up of us; and those vertues are expressed in my Text, *Faith, Charity,*

Mat. 16.13

1 Pet. 2.

v 3.4.5.

1 Cor. 3. 10

Charity, and Hope. Saint Jude hath so distinguished, and digested them.

We must begin at faith, *Domus Dei credendo fundatur*, saith Saint Austin. The first stone that must be laid in this pile is faith. Saint Pauls rule is peremptory, *Oportet credere*. He that will make his first approach to God, must believe, and without faith it is impossible to please God. We are by nature refractory, *The wisdom of the flesh is enmity against God*. It is not subject to the law, nay it cannot be subject untill faith come, whose propertie it is to cast downe our imaginations, and every proud thought that is exalted against the knowledge of God, and to bring into captivity every thought to the obedience of Christ. Hereupon is that saying grounded: *Ante fidem nulla procedunt dona, & ex ea omnia procedunt*. Faith is the first grace of adoption, that we receive from God: which makes us capable of all other graces peculiar to the children of God. Our lesson is, we can never begin so much as to affect Heaven, much lesse resolutely forsake the world to gaine Heaven, except our soules bee enlightened and established by true faith.

Heb. 11. 6.

Rom. 8. 7.

1 Cor. 10. 5.

But it is not every faith will serve the turne, it must be a most holy faith. *Αγιος quasi Αγιος*, say the Etymologists. Holy, is as much as, *Not earthly*, and that is most holy, which is least earthly. To discerne by this rule a most holy faith, wee must further observe that a divine faith comprehendeth two things. The Word of God; and our beliefe therein: which you may easily perceive by the description of Saint Paul. *Faith is the ground of things hoped for, and the evidence of things not seene*. Where, *ὑποκειμεν*, and *ἔλεγχος* note our beliefe and the strength thereof; like as *τὰ ἐλπόμενα*, and *τὰ μὴ βλεπόμενα*, are the conditions of the Word of God; which is the matter and measure of our beliefe. Now our Faith is said to be most holy in respect of both these; of Gods Word, and of our beliefe.

Heb. 11. 1.

First, of Gods word, and that whether we respect the

at Cor. 2. 9

b Job. 6. 63.

c Mat. 13.

d Mat. 13.

31.

e Exo. 25.

40.

Quest.

matter which is the word, or the author, which is God.
 1. The matter is most holy, nothing earthly, for it comprehends such things as neither ^a eye hath seene, nor eare hath heard, nor could enter by these senses into the heart of man. ^b *The flesh* (saith our Saviour) *profiteth nothing*, because the words that God speaketh are *spirit and life*. They are celestiall and heavenly words; they are ^c *the mysteries of the kingdome of heaven*, yea the ^d *Kingdome of heaven is selfe*; And to speake to the phrase of building. ^e *See* (saith God to Moses) *that thou make all things according to the patterne shewed thee in the Mount*: There was no plot to be found below for the Tabernacle, no nor of the Temple, the fashion whereof King David received from Heaven, which by the way may make us doubt, whether that costly description thereof, which out of Vitruvius and other Architects Mathematicall principles, Villalpandus, and Dradus have lately made, be as true, as it is learned, as judicious as it is painefull. But to the purpose. The ignorance of this absolute holinesse of the matter of God's word made the *Jewes* to conceive carnally of the worship of God, and of the Kingdome of *Christ*, dreaming that the first had no more in it, then the ceremonie, and that the second consisted in worldly pompe and glory. And the now Church of *Rome* hath slipt into both these errors. Their superfluous, and superstitious rites have, at least in practise, not onely darkned, but even abolished many an heavenly truth; and instead of an ecclesiasticall hierarchie provided for the quiet and decent ordering of the Church, they have forged a terrestriall monarchie to the bane of both Church and Common wealth. Our lesson therefore must be, that howsoever the things of God are expressed in phrases fitting the capacity of men; yet wee give them no earthly tincture; for so they will cease to be fit matter of the most holy faith of a Christian man.

2. As the matter is most holy, so is the Author too; for hee is God, and not man. Betweene God and man, there

there is this difference; that *God is truth, and every man a lyar.* Every man, if but a meere man, may deceive, or be deceived; but neither of these are incident to God, *neq; actu neq; potentiâ.* God doth not, he cannot lye; God is not, he cannot be deceived. Therefore the highest commendation of a good man is, that hee speaks in *veritate mentis*, without simulation, or dissimulation; without equivocation or mentall reservation; the praise due to God is, that he speaks in *certitudine veritatis*: his word must stand, it is tried to the uttermost, *it is as silver tried seven times in the fire.* There is no terrestreitie in him; we may securely trust him, Vpon this ground it is agreed betweene us and the Church of *Rome.*

Rom. 3. 4.

Psal. 12. 7.

First, That, that whereon our faith must finally resolve, is Gods Word. Secondly, That, what this word is, we must receive from the Church, Thirdly, That the Church hath no power introductory, but declaratory. Fourthly, That, in this declaratory power the Church proceeds not by immediate revelation, but by ratiocination, if it expound *verbum scriptum* (and for *verbum non scriptum* which they obtrude to be a successive tradition even from the *Apostles*, it is a forgery of their owne braine.) Fifthly, That in the ratiocination wee must proceed by two meanes, Analogy, and antiquity. Sixthly, That, Analogie is, either of the faith comprehended in the ancient Catechisme ever taught in the Church, and gathered out of evident places of Scripture, and it comprehends the first and undeniable principles of faith; or of the Text, by the coherence of *antecedentia* and *consequentia*, by the proprietie of the phrase, and Seventhly, That antiquity is, the decision of counsels, or commentaries of Fathers agreeing betweene themselves and delivering the doctrine of the Church in their times. Eighthly, That in the using of these meanes, the Church hath a promise, that Gods spirit will direct it, not simply, but if it bee assembled in the feare of God, without prejudice, or partiality of faction; *Where two or three be gathered together, in my*

Mt. 18. 20

Name, (saith Christ) I am in the midst of them : so that they cannot erre damnably, or misleade the people. This we say ; and yet they say we build on private spirits. We denie not private spirits discretion, but these are the grounds of our definition. And here we begin to differ. First, That the blessing in using of these meanes we say is common to every particular Church ; they restraîne it to the Church of *Rome* ; calling that the Catholike Church which we deny. Secondly, They take away infallibility from the body of their Church, yea of the whole Church ; and give it to the Pope, contrary to their owne Councils before *Luther* ; that of *Constance*, and that of *Basil*, which placed it in the Catholike Church. Thirdly, They hold it not impossible even for this head of their Church, to be an Hereticke ; but that he should teach Heresie, they say it is impossible : As if *Ne fides tua deficiat* in the Gospel, had that sense ; to say nothing of his common impiety, impurity, and iniquity which they confesse also. Fourthly, They say he may teach heresie, but not in *Cathedra*. *Extra* he may doe it, so he doe it as a private Doctor ; yea and print it too, at least write it. Fifthly, In *Cathedra* the Antecedents or premisses he may mistake, though hee take them out of the Scripture, but the conclusion is cocksure. Sixthly, The very conclusion, if he doe not determine it as a matter of faith but probability, may be erroneous too. Behold how certaine they are, and how uncertaine we of our faith : and how wee build upon private spirits, but they upon a rock ; Surely howsoever we escape, too many of them make shipwracke. I presse this the rather, because there is not any thing wherein the advocates of that Sea do more now a dayes insult then this. But to leave them to their failing and wounding reed of *Egypt*, let us build upon Gods Word, whose sense we may search out by such meanes as have beene alwayes shewed.

Secondly, As our Faith is most holy in regard of Gods Word, so is it no lesse in regard of our beliefe therein. For

as the object descendeth from heaven ; so must we ascend unto heaven. But we must distinguish two faculties in our soule , answerable to the two points of the object. There is in the object the matter of Gods Word, and the Author : in regard of the matter it is *bonum* ; in regard of the Author , *Verum*. Now our faith must answerably beleeve it, first as *verum*, which is, *assensus mentis*, and then as *bonum*, which is, *assensus cordis*. Our wit, and our will ; our understanding and our affection, must both be holy, that is, lifted up above the earth.

First, our understanding must be holy : for wee must beleeve God absolutely ; and it is the first Article of our Creed, *I beleeve in God the Father Almighty* ; which clause goeth through all the Articles of Creed. God is Almighty to create, to redeeme, to judge, to forgive, to give both grace and glory. ^a *Non est impossibile apud Deum omne verbum*, saith the Angell. So then we must not be ^b *σκληροὶ ἐν τῷ πνεύματι* checking the spirit by the flesh, nor ^c *μετὰ τὸν νόμον* hanging betweene heaven and earth, but resolute, that whatsoever God saith is true. Yet wee must note, that the immediate object of our faith is not Gods power, but his revealed will, though we relie upon his revealed will, as it is secured by his Almighty power. So that all the arguments for Transubstantiation, that reason from Gods power, touch us not, who denie it, because there is no evidence for it in Gods revealed will. *Constet de voluntate* ; let it appeare that God would have it so ; and let us goe for infidels if we denie it to be so. But finding nothing for it in Gods revealed will, we argue against it as impossible, not *simpliciter*, but *ex hypothesi*. And so affirmatively we give reasons of that which is revealed ; as, of the Incarnation, Ascension, &c. In the revealed will of God there are two things. *Verbum rei*, the word ; and *res verbi*, the mystery. Our faith builds it selfe immediately upon the former, not upon the latter ; See then the Sophistry of the Church of Rome, that withdraw the Scriptures from the people, because they are hard. They say true, if
you

a Luc. 1. 37

b Jam. 1. 8.

c Luc. 11. 29

you looke to *rem verbi*, the mystery; but if you looke to *verbum rei*, the word; it is not so. As for example, the Scripture teacheth that there is one God in three persons; the words are plaine and easie, every man heares, and understands them; but the mystery contained in these words doth passe the reach of a man: and in this respect it is true, that *fides melius definitur per ignorantiam, quam per notitiam*; and Saint *Austin* observes it to have beene the common saying of his time, *accepto baptismo, dicimus fidelis factus sum, credo quod nescio*; and finally Saint *Hilaries* rule is true, *Habet non tam veniam, quam primum ignorare quod credas*. So then the hardnesse of the matter is no iust reason to debarre the people from reading the words; especially if they bee kept from giving them any other sense then may stand with the elements of Religion delivered in the Catechisme; for then though they may in reading mistake the true sense, or analogy of the place, yet they cannot damnably erre against the Creed, or analogie of faith. But it is too true, that many take too great liberty against those looser bounds which are set them by our Church; every Parish Church almost having their private Catechisme of private draught, not of ecclesiasticall prescript; which fills the ignorant with more resolutions then are sound, and gives occasion to force many passages of Scripture to that sense. It were to be wished, that to avoid scandall, and to prevent further danger, at least publikely, no other principles might be taught or tolerated, then the Church hath allowed, and are without exception; that the whole Church sustaine not the just blame, that is occasioned by some irregular members thereof. And let this serve for the lifting up of our understandings above the earth.

Secondly, Our will also must be lift up; it must not be *earthly*, but *holy*. For the object is not onely *Verum*, true; but also *bonum* good. And *bonum* is the proper object of the will, as *Verum* is of the understanding. It is much disputed and not yet agreed, whether faith be seated in the

the understanding or in the will : the opinion most consonant to the Scripture is that which placeth it in both : and it is groundd upon this evidence, that in Gods word (as even now I observed) there is *verbum rei*, and *res verbi*. The understanding begins, and layes hold upon *verbum rei*, assenting to it ; but the heart openeth it selfe, and desireth *rem verbi*, to be partaker of it ; for we doe not onely assent unto the word that it is true, but long after it, as a Sovereigne good. This you may perceive by Saint Pauls description of faith ; wherein there is *εἰς* and *ἐν* : Some referre the word *εἰς* to things not scene, and *ἐν* to things hoped for : but the words rather respect the severall faculties of our soule, then the quality of those things that are the object of these faculties : and so you may learne by the words of Gods covenant. *This shall bee the covenant, that I will make with the house of Israel ; I will put my Law in their inward parts.* So he saith in generall, and then descends to particulars : *I will write it in their hearts, and will bee their God, and they shall be my people* : this respects the will and the affection, embracing it as good : *and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord ; for they shall all know me from the least to the greatest* ; this agrees to the understanding, resting on it as true. And Agreeable hereunto is that of Saint Paul : *for this cause I bow my knees unto the Father of our LORD Jesus Christ-----that he would grant you according to the riches of his glory, to be strengthened with his might, that Christ may dwell in your hearts by faith, &c.* He saith, *in the heart and will*, not in the understanding onely. For indeed this is the faith whereby the just man doth live, therefore the seat of it must be in the heart. And this faith is distinguished from the faith of those impure persons of whom Saint Iude speaketh in this Epistle, *that they turne the grace of God into wantonnesse* ; and Saint Paul, *that they detain the truth of God in unrighteousnesse* ; and Saint Peter, *that they abuse their Christian libertie as a cloake of maliciousnesse*.

Heb. 11. 1.

Ier. 31. 33.

Eph 3. 14.

Rom. 1. 17.

verse 4.
Rom. 1. 18.
1 Pet. 2. 15

ness. But our Faith lodgeth Christ in the *Sanctum Sanctorum*, the most holy Person in the most holy place; yea, and there doth Faith conceive and bring forth Charity, which sanctifieth every Morall Vertue unto an heavenly end. And finally, by Faith it comes to passe, that Gods Commandements are not grievous unto us: We are not like that man that went away heaueie, when he was willed to forsake all and follow Christ; but like *Abraham*, readie at the call of God to forsake our Countrey and our Fathers House, though we know not whither we shall goe; and with our Saviour Christ we say, *Not my will, but thy will be done, I am ready to doe thy will, O Lord.*

Matth. 19.

21.

Genes. 4.

Matth. 26.

39.

Heb. 10. 7.

By this qualifying of our Vnderstanding and Will, we perceive the reason, why *Atheists* and *Epicures* beleeve and regard so little Heaven and heavenly things: Their Vnderstanding and Will are earthly, they make Reason the Iudge of the Articles of their Faith, and Concupiscence makes the choise of their happinesse. But I hope none of us have, I could wish none of us had so learned Christ; though it is true, that the life of very many of us savoureth little of a *most holy Faith*.

Most holy Faith.] There are three degrees of Faith; *Holy, more holy, most holy.* First, That Faith, that can remove Mountaines, cast out Devils, fore-tell Secrets, &c. is an *holy Faith*, for it is inspired by the Holy Ghost; but it is onely in regard of the Graces of Edification: notwithstanding which, Christ will say to such, *I know you not, depart from me ye workers of iniquitie.* Secondly, There is a second Faith, *more holy*; by which men being *inlightened, and partakers of the heavenly gift, are made partakers of the Holy-Ghost, and have tasted of the good Word of God, and of the powers of the World to come, and yet fall away againe.* Their Graces indeed are in nature the same with the Graces of Adoption; but they never entertained them absolutely, but conditionally, so farre as they might enjoy them with the profits and pleasures of this life; being readie to forgoe them, rather then to hazard Earth to

1 Cor. 13. 2.

Mat. 7. 13.

Heb. 6. 4, 5.

gaine

gaine Heaven. *It had bene better for them never to have knowne the way of Righteousnesse, then after they know it, to turne from the holy Commandement given unto them; and like a Dogge to returne to their owne Vomis, or like a Swine to their wallowing in the Mire.* Thirdly, finally, the last degree of Faith, is that which is the most holy Faith; which is not onely a Grace of Adoption, but also free from all condition: we captivate thereby our wit simply to Gods Word, and yeeld our will without exception, to Gods pleasure. This is a saving Faith; and of this, that of the Prophet is true, *The just shall live by his Faith.*

2Pet. 2.21.

His Faith: So it must be, saith Saint Jude; *Edifie your selves in your most holy Faith.* I need not say much of this, having already proved unto you, that Faith belongs as well to the will, as the Understanding: for, nothing is more *ours*, then that which hath gotten possession of our Will; the Will being that which commands all that is within us, and seasoneth whatsoever proceeds from us. The generall Promises of God worke not that Peace, which passeth all understanding, which must keepe our hearts and minds in Christ Iesus; but it is the appropriating of them to our selves, when the faculties of our soule can say, *Christ dyed for our sinne, Christ was made a Curse for us, The blood of Iesus Christ cleanseth us from all our finnes.* Let the Church of Rome rest in her Catholike Faith, and proceed no further; our comfort and confidence is the same that was Saint Pauls: *I through the Law am dead to the Law, that I might live to God; I am crucified with Christ, but I live; yet not I, but Christ that liveth in me; and in that I now live in the flesh, I live by the Faith in the Son of God, who hath loved me, and given himselfe for me.* And indeed, if we should onely assent unto Gods truth, wherein should our Faith differ from the Faith of the Devils in Hell? who doe also beleeve and assent unto the object *ratione essentia, & benevolentia divina*, but without any application, and so the more knowledge, the more paine. But we must observe, that it is one thing to hold, that

bak. 2.4.

Phil. 4.7.

Gal. 3.13.

1 Ioh. 1.7.

Gal. 2.19.
20.

Gal. 4. 6.

1 Ipb. 3. 14

1 Pet. 2. 4:
Matth 16.

13.

Eph. 2. 20.

Bellar. de
Instit. l. 5.
c. 7.

there is such a speciall Faith; another thing, that every man which conceits it, hath such a speciall Faith. We doe not patronize the erroneous conceits of men, but maintaine the truth of God; in whom we find that Maxime uncontrollable, That *because we are Sonnes, God hath sent into our hearts the Spirit of the Sonne, that cryes Abba Father.* They that are Sonnes, have the Spirit; but we presume not to determine who are Sonnes: Let every man examine himselfe, as Saint Paul directs, 2 Cor. 13. and so let him judge whether his be a *most holy Faith*: for, *by this we know* (saith Saint Iohn) *that Christ abideth in us, even by the holy Spirit which he hath given to us.*

You see the Grace is most heavenly, and our proprietie therein most comfortable; but we have it not all at once, we rise by many degrees: therefore we are willed not onely to build, but *ἐπὶ τῇ πίστει* to build upon. The phrase doth containe a double sense; either that we must rest our selves upon our Faith, or that we must goe on in Faith. The first implyes a comparison betwixt Faith and other Vertues, whereon we cannot so securely build, as we may on Faith: for, Faith correlatively understood, as in this argument it is, doth comprehend Christ; in which sense we say we are *saved by Faith*, that is, by Christ, layd hold on by Faith; and so to build on Faith, is to build on Christ: and Christ is the Rock, whereon is built the Church; as the Fathers out of Saint Peter expound that of Saint Matthew: Yea, Saint Paul calleth him the *Foundation*, and the *Chiefe Corner Stone*. So that though Grace inherent faile us, yet Christ imputed will ever support us, so that the Gates of Hell shall not prevaile against us. And unto this, the Church of Rome doth yeeld: For, Bellarmine teaching that we have a double Title to Heaven; one by Adoption, in Baptisme; the other by Merit, by fulfilling the Law of God; resolves finally, That to avoid Vaine glory, and for the uncertaintie of our Merit, it is the safest course to rest our selves upon the first Title; which is nothing else, but to *build on Faith*.

But

But the words also beare a second sense, and that most proper in this place : which is, that we must goe on in Faith ; for no mans Faith is perfect at the first : there is *duplex perfectio* ; *essentia*, & *molis* : *vir enim non est magis homo quam puer* ; *licet sit maior*. In Baptisme, when we receive the Grace of Adoption, our Faith hath *perfectiorem essentia*, but not *molis* ; we are truly *fideles*, faithfull members, though but *modica fidei*, of weake Faith : and therefore Saint Peter wills us, as new borne Babes to desire the sincere Milke of the Word, that we may grow up thereby. Our Lesson then is, that we must belike Saint Paul : ^a Brethren, I count not my selfe that I have attained : but one thing I doe ; I forget that which is behind, and endeavour my selfe unto that which is before. Our Faith must dayly ^b *transcendere* till it become such as Saint Peter describes, ^c much more pretious then Gold tryed in the fire, like a ^d shield of proofe, that can quench all the fire darts of the Devill ; till we are so ^e rich in Faith, as Saint James speaketh, that we thereby can ^f overcome the World ; and become ^g vessels of honour fit for the Palace of God.

I say, that our selves may be such Vessels ; for Saint Jude bids us to build up our selves. *Mater Ecclesia*, &c. (saith Saint Austine) Our Mother the Church, in Baptisme doth lend us, when we are infants, other mens feet to come, other mens mouthes to speake, yea, and other mens hearts, to beleewe ; but when we are come to age, we must use our own ; and that not for others onely, but for our selves. It is true, that no man can procreate himselfe, or quicken himselfe, being dead ; but being procreated and quickened, he can feed and encrease himselfe. As it is in Nature, so in Grace : no man can give himselfe a spirituall being, or repaire it, if it be lost ; but having received it, he is to cherish it, and to proceed therein. Yea, although God have appointed *Pastors*, whose Title is to be *Architects* and *Builders* of his Church, yet is every Christian man to be a *Labourer* in this Building : A *Labourer*, I say, but not an *Architect* ; he must take his directions from them, how

1 Pet 2. 2.

a Phil. 3. 13

b 2 Thess. 1.

3.

c 1 Pet 1. 7.

d Eph 6. 16

e 1 Tim. 5.

f 1 Job 1. 4

g 2 Tim. 2.

21.

1 Cor. 3. 9.

10.

Pro. 24. 30

31. 32

Cant. 1. 6.

Mat. 7. 4. 5

Rom. 2. 1.

Luk. 19. 21.

Mch. 1.

to worke himselfe fit to sort with the other parts of the Church. I say againe, to work *himselfe*, not *others*: for that is the charge of the Pastor and Magistrate, the Pastor by spirituall means, the Magistrate by corporall, both prescribing to all others that are but labourers in their severall places, every one to attend his owne worke in the Church. Or if they will cast their eye on others, it must be like the Wiseman in the Proverbs, *I passed by the field of the sloathfull, and by the Vineyard of the man destitute of understanding; and loe, it was all growne over with thornes; and nettles had covered the face thereof: and the stone wall thereof was broken downe. Then I beheld, and considered it well; I looked upon it, and received instruction.* The Spouse in the Canticles complaines. *The sonnes of my Mother were angry with me; they made me keeper of the vines, but I kept not mine owne Vine.* The world is very busie; and this age findes many faults: and indeed there are very many to be found; but few there are that see their owne. Wee can say, *Brother let mee plucke out the mote that is in thine eye, when we deserve to heare, Thou hypocrite, plucke out first the beame that is in thine owne eye, for thou that judgest another, condemnest thy selfe, and Ex ore tuo judicabo te serve nequam, &c.* With God there is no respect of persons, nor no exception of sinnes. Consider what I say, and the Lord give you understanding in all things.

Keep your selves in the love of God.] From profiting come we to persevering; for according to that of *Cyprian, fides non accepta, sed custodita vivificat.* And indeed he hath profited well, that will persevere. For perseverance imports that we have cast our accounts and set up our rest; it argues that we are resolved *de sine*, though we have not passed so farre as we should *in medijs ducentibus ad finem.* And indeed the greatest cause of inconstancy, is an irresoluteness about the end, which makes men passe (as *Salomon* did, he reports it himselfe in the booke of the Preacher) from knowledge to pleasure, from pleasure to wealth, &c. till at the last he found it true, that the end

of all is, *feare God, and keepe his commandments*; for this is the whole duty of man. Such a resolution of the end doth hearten us to persevere in persecution of the meanes, till we have attained the end. And therefore when Christ asked his Disciples upon occasion that many revolted from him, *Will ye also goe away?* Saint Peter answered, *Master, to whom shall we goe? thou hast the words of eternall life; And we beleewe and know, that thou art Christ the Son of the living God.*

Ecc. 12.13.

Job. 6.68.
69

In the love of God.] Note that where the three persons are distinctly exprest, the name of God is put for the Father, as, *God hath not given the Spirit to Christ by measure*, John. 3.34. and, *Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts*, crying, *Abba, Father*, Gal. 4.6. Yet though our love be *terminative* in God the Father, it belongs to all the rest: *Opera ab extra*, as well as, *ad extra*, are *indivisa*. I will not farther amplify it; onely take notice, that all three persons are remembered in my Text, and in this place God doth signifie the Father.

But I descend more particularly to the love of God. Love is either *active*, or *passive*. *Passive* is that whereunto wee are brought by faith; *Active* is that wherein wee are exercised by our most holy faith: The *Passive* Love is that wherewith God loveth us, the *Active* is that wherewith wee love GOD: The *Passive* makes us children of GOD, the *Active* doth manifest us to bee such: the *Passive* is first in nature; and the *Active* followeth long after: for the *Passive* is eternall, the *Active* in time: the *Passive* is infinite, as is God; the *Active* finite, as is man; the *Passive* most perfect according to the perfection of GOD; but the *Active* defective according to those defects which accompany this mortall condition, even of a regenerate man. Both these loves are here meant, wee must labour to keepe our selves in both.

First, In the *Passive* love. *Deus non deserit, nisi deseratur.*

The

a Dent. 7. 9

b 1 Cor. 10.

1.

c Esai. 55. 3

d Joh. 13. 1

e Esai. 50. 1.

The stile of God is often repeated by Moses and the Prophets : *A God that keepeth his Covenant*; and the Apostle sayes, *medeo Dico*, *b God is faithfull*. The matter of this Covenant, are the *c faithfull mercies of David*; and our Saviour faith, *d Whom he loveth, he loveth to the end*. Therefore God saith unto the Jewes, *e Where is your Mothers Divorcement, whom I have cast off? Or who is the Creditor, to whom I sold you?* Alluding to two Causes of the Wives miserie by the Husbands default, Want of Love, or Want of Ability; now he answereth, that both these Causes are in us : *For your iniquities are you sold, and because of your transgression is your Mother forsaken*. If our God dislike us, or reject us, we must seeke the Cause in our selves; it is our fault, if we abide not in the *Passive Love*.

a Matth. 10

37.

b Esai. 73.

24.

c Psal. 45. 11

d Psal. 1. 3. 1

e Psal. 17. 4.

f Esai. 1. 21.

g Hos. 7. 16

h Psal. 78. 9

i Hos. 11. 12.

Secondly, Yea, and in the *Active* too, We must love God *Appreciative & Intensive, Affectu & Effectu*. First: *Appreciative* : Love God above all things, and in all, *a He that loveth Father or Mother more then me, is not worthe of me*. *b Whom have I in Heaven but thee?* and there is none upon Earth that I desire, in comparison of thee. *c Hearken, O Daughter, and consider, and incline thine eare; forget also thine owne People, and thy Fathers House; so shall the King have pleasure in thy beauty*. Secondly, *Intensive*, with all thy might and strength, *Affectu & Effectu* : *d Praise the Lord, O my Soule, and all that is within me praise his holy Name* : And, *e One thing have I desired of the Lord, which I will require, even that I may dwell in the House of the Lord, &c.* But God may renew the Complaint of the Prophet, *f Civitas sancta facta est Meretrix*, *g Ephraim is like a broken Bow, &c.* And that of the Psalmist, *h Their heart was not upright within them*; and that in Hosee, *Ephraim compasseth me with Lyes, &c.*

But how shall we keepe our selves in this Love of God? There are two meanes : first, by not committing what we should not doe; secondly, nor omitting what we should

should doe. You may perceive by the ^a Parable of the unclean-Spirit, how he kept possession of the man, while hee was in the state of sinne; and also how hee returnd, when being freed from sinne, he did not furnish himselfe with Grace. ^b Love is the keeping of the Commandement: and every Commandement hath an affirmative part, and a negative part: the one against omission, and the other against commission: and the rule of the Apostle is, ^c *Wee must cast away the worke of darknes, and put on the Armour of Light.*

^a Mat. 12.
43. &c.

^b Rom. 13.
10.

^c Rom. 13.
12.

This talking Age is much troubled with an inquisition, whether a justified man may fall wholly from Grace, and whether hee may fall finally: I will not dispute either; my Text leades me, to warne you not to fall; only these two points let mee observe. First, The least shrinking from God, should bee very grievous to a true Child of God. *David* bemoaned his absence from the visible Arke; but marke upon what grounds: *O Lord of Hostes, how amiable are thy Tabernacles! my soule longeth, yea, and fainteth, &c.* You see, that the fence he had of the sweetnesse of the favour of God, made him bemoane himselfe, that was banisht from the Tabernacle of God: how much more should he have bemoaned himselfe, if God had forsaken his person, that it should no longer be the House of GOD? Secondly, *Nemo repente suis turpissimus*, God departeth from this our Temple, or us rather, his Temple, as hee departed from the Temple of *Jerusalem*; *Ezekiel* shewes how: First, hee rose, and went from betweene the *Cherubins*, and from the *Mercy-Seat*, that is, out of the most Holy Place; then rested a while in the second Roome, which was the Holy Place; then came he neerer *Altare Holocausti*, and then tooke his flight. The parts of man most aptly resemble these parts of the Temple of GOD: Our heart is *Sanctum Sanctorum*, where Christ dwells as in his proper place; and the first Grace that failes us, is a good Conscience: Yet men may retaine the knowledge of God, and bee able to retaine good

Psal. 84.1.

from evill, as shee did-----*Videō meliora proboque, Deteriora sequor*-----But continuance in sinne, will even darken the Principles of Truth; and men may bee so obdurate, as to oppose themselves against Gods Precepts: Then is God driven into the Court, the open Court, where men in policie, and for worldly respects, conforme themselves to that which they neither love nor beleve. I will be no mans judge, but I would to God we would every man judge himselfe, and consider how farre he is gone from God. I doubt, he will bee found in more mens heads, then in their hearts; and yet more in mens faces, then in their heads. I would to God, there were not infinite, that have set their faces against Heaven, &c. I conclude this point with that of Saint Paul Christ is as the Sonne over his owne House, whose Household wee are, if wee hold fast that confidence, and that rejoycing of hope to the end. Take heed therefore, Brethren, lest at any time there be in any of you an evill heart, and unfaithfull, to depart from the living God. Exhort one another daily, while it is called to day, lest any of you bee hardened thorough the deceitfulness of sinne: For wee are made partakers of Christ, if we keep sure unto the end the beginning where-with we are upbalden.

We have heard, that we must profit and persevere: but it is hard to goe on; and hee that is constant, must endure many a conflict: therefore S. Jude adviseth us to seeke help, and to be of good hope.

First, To seeke helpe, *Praying in the Holy Ghost.* God, saith Saint Austin, doth not command impossible things; but bids us *facere quod possumus, & petere quod non possumus*: So that, if wee want, wee have it not (saith Saint Augustine) because wee aske not; or if wee aske and have it not, it is because wee aske amisse. Saint Jude therefore directs us to aske, and not to aske amisse, for we must pray in the Holy Ghost. Saint Chrysostome excellently comparing mans Spirituall Birth with his Naturall, observes, That in his Naturall Birth, hee comes into the World

Heb. 3. 6.

12. 13, 14.

1am. 4. 23.

World naked indeed; but with Hands, that are apt in time to make Clothes to cover him, Armour to defend him, Food to sustaine him, and whatsoever else is requisite. Even so, faith hee, the ability of a man, received in his Spirituall Birth, is very small; but hee is endued with the Grace of Prayer; and that is, *Organum Organorum*: By it, a man obtaines from God whatsoever is desirable by a Child of God. It is true, that *except the Lord build the house, hee laboureth but in vaine that builds; and except the Lord keepe the City, hee waketh but in vaine that watcheth*, but *Petite & dabitur. Aske and have: seeke and finde: knocke, and it shall be opened unto you*. It is the saying of Gregory the great. *Precibus insistendum, non tantum ut iuste vivamus, sed dum iuste vivimus*. Our progresse and our perseverance must be the one furthered, the other supported by prayer; for, as Salomon speaketh, *The way of a righteous man is like the light which shineth more and more untill the perfect day*, but there must be a perpetuall influence into the aire from the Sun to cause and continue the light thereof, otherwise both would faile. So except the grace of God be with us, and abide in us, we cannot proceed, wee cannot persevere. Now this grace is had by prayer, *If any man want wisdom* (saith S. James) *let him aske it of God*. Which Christ taught us, as S. Cyprian well observes, when hee willed us to pray: *Hallowed bee thy Name, thy Kingdome come, thy will be done*. His verbis faith he, *quid aliud petimus, nisi ut in eo quod esse cupimus perseveremus?* but few make that use of it, the reason followeth, because they pray not in the Holy Ghost.

In the Holy Ghost] *Intellige locutionem, & evitabis blasphemiam*, faith Saint Austin. Mistake not, that thou blaspheme not. He that said, *the spirit cries Abba, Father*, faith in another place, *The Spirit is he by whom wee cry Abba, Father*: so that *Clamans* is as much as *Clamare faciens*. *This praying in the Holy Ghost*, must bee expounded by that *Rom. 8. 26. The Spirit helpeth our infirmities*. But observe further, that to pray in the Holy Ghost, is to pray by his

Psa. 127. 1.

Mat. 7. 7.

Pro. 4. 18.

James 1. 5.
Cyprian. in
Orat. Dom.Gal. 4. 6.
Rom. 8. 15.

direction, in his word; and by his inspiration in our heart. 1. By his direction, for we must pray according to his will, which is expressed in his word. The sweete odours of incense were Gods owne prescript, and nothing sacrificed but what God commanded: & *quis novit mentem Dei, nisi spiritus Dei?* Therefore hath Christ himselfe given us a forme of prayer, wherein all our requests are comprehended. 2. By his inspiration, *Interpellator promissus* (saith Saint Hillary) *inenarrabilia a me tibi loquitur, it makes intercession for us*, saith Saint Paul, with sighes and groanes that cannot bee expressed. Not our words, but our sighes are audible in the sacred eares of God; for words are for men, but thoughts are for God: and how can wee lift up pure hands, if the Holy Ghost doe not season them from our hearts. *The Spirit therefore Cuiusmodi daret, helpe our infirmities, when hee powreth into us the spirit of grace and prayer.* Our lesson is, that we remember the old verse.

*Non vox, sed votum; non chordula Musica, Sed Cor;
Non clamans, sed amans, pollet in aure Dei.*

The true worshippers doe worship God in spirit, and in truth: and if We draw neere God with our lips, and are farre from him in our hearts, our prayer will as little move him, as we are moved with it. To conclude, I wish, that wee may so pray, that we may say with David, *Blessed bee God that hath not put backe my prayer, nor hid his mercy from me.* And surely, if God hath not removed our prayer, hee will not remove his mercy, for we shall looke for the mercy of our Lord Iesus Christ unto eternall life.

Looking for the mercy, &c.] We have hitherto bene kept to our worke, but now are wee come to our wages, great wages for so little worke; for doing our duty, eternall felicity. The comparison is very uneven. *I am perswaded* saith Saint Paul, *that the afflictions of this life, are not worthy of the glory that shall bee revealed. And our light afflictions, which are but for a moment, worke for us a farre more excellent, and eternall weight of glory.* But God knowes

knowes we have an envious eye, when we see the prosperity of wicked men in this world, wee thinke much of it. Therefore hee bids us to looke off from the world, and to looke to him, to comparé that temporall life which men live here, with that eternall which wee expect hereafter, the longitude of the one with the brevité of the other, the latitude of the one with the beggery of the other, the depth of the one with the superficiallesse of the other; and then we shall see the difference betwixt them, which may move us with Saint Paul to count all things losse and dung for CHRISTs sake, with Moses to preferre the afflictions of Gods people before the pleasures of Pharaohs Court, with Abraham to forsake our owne Country in hope of a better, and finally with Christ to endure any crosse in this world for the joy that is set before us. So then our hope is of eternall life.

But that life is to bee obtained of mercy, *looking for the mercy of our Lord, &c.* Eternall life, if yee looke to the person of Christ obtaining it of GOD, is the reward of his merit; for hee satisfied GODs wrath and fulfilled Gods law: so that he deserved both discharge from Hell, and the joyes of Heaven: but if we look to the same as it is imparted to us, so it is a gift of free mercy bestowed upon us. Two things then wee must heed; that wee set not our eyes upon the dignity of our owne person, or merit of our owne worke; but cloth our selves with Christs person, that wee may have an interest in his meritorious worke. Let us set Christ alwayes before us, and his spirit shall be at our right hand so that we shall not slide; so that our heart may be glad, and our tongue rejoyce, our flesh also may rest in hope; for in due time hee will shew us the paths of life, *in whose presence is fulnesse of joy, and at his right hand pleasures for evermore.*

Wee see three persons in God, and three vertues of a man. Man is as it were the center of all blessings that come from every of the three persons in God; and God must bee the center wherein must end all the three vertues

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Phil. 3. 8.
Heb. 11. 25.
Heb. 11. 8.
Heb. 12. 2.

of man. As the Holy Ghost helpeth us to pray, the Father is affected to us in love, Iesus Christ vouchsafeth us his mercy: so must our faith be in God; our love toward God, and our hope for the mercy of God. These be the uttermost of our revelations of God; this is the scope of our contemplation of God; and this contemplation must suffice us; yea this reflexed sight will enable us to a direct sight: If we inure our selves to behold Gods vailed face of grace, during our mortality; we shall against the day of our immortality sharpen our sight to endure his revealed face of glory. And herein we have King David to reolve us: *I will behold (saith he) thy presence in righteousness, and when I awake after thy likeness; I shall be satisfied with it.*

O Incomprehensible Trinity, and indivisible Vnitie, that hast revealed thy selfe to us in these graces, whereby thou makest a spirituall house of us; vouchsafe that by help from thee and hope in thee, we may so profit and persevere in our most holy faith which shines in that interchangeable love that is betweene our God and us, that in due time, and in thy kingdome, wee may see thee face to face, and with thy blessed Angels and Saints for ever sing, Holy, holy, holy, Lord God of Hosts. And that from our mouth as this earth is now, so Heaven hereafter may be full of thy glory. To him that is able to keep you that you fall not, and to present you faultlesse before the presence of his glory with joy, to God only wile our Saviour, be glory, majesty, dominion and power both now and for ever.
Amen.



A
SERMON PREACHED
AT SAINT CROSSE, NEARE
WINCHESTER.

MATTH. 15 21, 22, 23.

And Iesus went thence and departed into the Coasts of Tyre and Sydon.

And behold a Woman of Canaan came out of the same Coasts, and cryed unto Him, saying, Have mercy on me, O Lord, thou Sonne of David, my Daughter is grievously vexed with a Devill.

But he answered her not a word. And his Disciples came, and besought Him, saying, send her away, for she cryeth after us.

THat the Kingdome of God should bee taken away from the Iewes, and given unto the Gentiles, Our Saviour Christ while Hee was on the Earth, taught often times both in word and deed Of such deeds this History is one, which is the Argument of my Text. Of which there is to be considered the occasion, and the

the matter : the occasion is double ; given by the *Jewes*, taken by Christ. The matter representeth two excellent vertues, the one in Christ, the other in a Woman of *Canaan*. Of which vertues we are to consider the conflict and the successe. The conflict shewes how both Christ and the Woman did by degrees arise : the Woman in her importunate faith in Christ, Christ in his profitable delay to help her ; and the successe shewes how both vertues proved to Christs great glory, and the Womans great comfort. Th: Womans faith would not be said nay, and at last it sped well ; not onely to her daughters recovery, but also to the high commendations of her faith. Christ shewes, that what Hee defers He doth not deny, but then yeelds when it is most fit, both for Him, and also for us. This is the substance of the History. Let us resume the parts, and first the Occasion : the occasion which (I told you) is first given, then taken. Given by the *Jewes*. Christ had Preached long amongst them, and wrought many Miracles ; but they were little the better, either in their Faith, or in their Life : though they were His owne, yet *His owne received Him not*. Christ therefore went thence ; to teach us, that though Christ bee a constant observer of His promise, yet is Hee a free Disposer of His Grace : Hee breakes with none, and he is bound to none : if we set light by His gifts, wee shall bee quickly rid of him. The Scripture hath diverse examples and Similies to this purpose. The example of *Israel*, when God left *Sbi lot*, where God had planted His *Arke*, which *Jeremy* observes, *Chap. 17*. The example of *Judah*, where God built His Temple, which *Ezechiel* observes. The example of the Church in *Asia*, of which Saint *Iohn* in the second and third of the *Revelation*. The similitude of the Vine, *Esay 5*. *What could I have done, saith God for it, that I have not done ?* but seeing that which I planted, a generous Vine, brings forth no better then wild Grapes, *I will break down the wall, and leave it to the wilde beasts, &c.* The similitude of the Fig-Tree in the Gospell, which after three

Ier. 17. 3.

*Rev. 2. and
3. Chapters*

Esay 5. 4.

three yeares Husbandry continuing barren, the Owner thereof commanded to bee cut downe. The similitude of the Shepheard, who when He could do no good with his Flocke, brake both his Staves; the Staffe of Beauty, and the Staffe of Bands; He left them to stray and to be slaine. The Apostles Rule is short, *qui stat, videat ne cadat*. If we presume upon *Templum Domini, Templum Domini*, as did the Iewes, wee shall finde, that God will not sticke to profane his Temple by forsaking it, if we doe not sticke to profane that Temple by defiling it. Wee have no priviledge to breake with God, and yet to be bold, that God will not breake with us. Hee will not begin to forsake us; but if we goe from Him, He will not much desire to continue with us. Christ went thence, but whither did Hee goe? unto the parts of *Tyre* and *Sidon*. The Iewes gave the occasion; Christ taketh it, to goe from the Iewes to the Gentiles; to relae the infidelity of the Iew by the faith of the Gentile. For what Hee said elsewhere, woe be to thee *Chorazin*, woe be to thee *Bethsaida*; for if the miracles that have beene done in thee had beene done in *Tyre* and *Sidon*, they would have long since repented in sackcloth and ashes: Of the truth thereof Christ giveth them a tast in this History. And this hath beene an ancient practise of God, when the meanes of grace hath profited little within the Church, to confound His people by their readinesse to believe, that were without the Church. So did He in the dayes of *Eliab* confound *Israel* by the Widow of *Sarepta*, a Woman of *Sidon* who entertained the Prophet, when the *Israelites* persecuted him. And in the dayes of *Elizeus*, by *Naaman* the *Affryan*, who upon a little tast of Gods mercy in curing his Leprosie, vowed to serve no other God, but the God of *Elizeus*, whereas greater Miracles, and sundry Sermons wrought and spoken by *Elizeus*, could not obtaine so much Piety of the *Israelites*. The very like is to be observed in the story of *Ninivy*, the great City. *Ninivy* (as the Prophet calleth it) was in three dayes preaching reclaimed by *Ionah*, which laboured

A Sermon Preached

Ezek. 2. 3.

Deu. 32. 21

Acts 13. 46

many yeares with the *Israelites*, and laboured in vaine. God in the second of *Ezechiel* sets downe for a Rule in Generall, *Sonne of man, I doe not send thee to a Nation that understands not thy language*; but if I did, they would heare: whereas this people understands, but will not be reformed. Wherefore God (as He threatned in the 32. of *Deuteronomy*,) did provoke His people justly by them that are no people, a foolish nation; as His people provoked their God by them that were no gods, but the work of their owne hands. Christ is found of them that sought Him not, and made manifest unto them that enquired not after Him *Acts 13. 46*. This was the Jewes case. Saint *Paul* to the *Romans* saith, that we must every one of us make it our case: for as God left the Jewes to go to the Gentiles, so may He go from us to the Indies; for *spiritus spirat ubi vult*, and there is nothing (as it was shewed unto Saint *Peter* in the Vision) that is unclean, when God is pleased to sanctifie it. Christ went out of the Coasts of *Tyre* and *Sidon*. Thus much of the occasion. Come to the Historie, which represents two eminent vertues, of which vertues we are to consider, first the conflict, the conflict betweene two persons, which adds some right unto the vertues: for what are the vertues? the one is an importunate Faith, and in whom is that? in a Canaanitish woman, an Heathen woman, but (which is more) sprang from cursed *Cham*, and (which is yet further to be observed) being of that Line which was specially to be odious to the Jewes, whom they were to roote out without all mercy: that such a woman should beleeve in Christ, who was no Jew, by birth, this makes her Fact more memorable. But what is the other vertue? It is delay, though it proved profitable delay: and in whom was this? It was in our Saviour Christ; who if He had beene onely God, it had beene no wonder, if He did put off sinners in the holiness of a Lord; or if it had beene at his second comming in glory, it would not have beene strange, if he had rejected the woman in the austerity of a judge: but to

do

doe it in the nature of man, which he undertooke (as Saint *Paul* speaketh) that hee might bee tender hearted towards man; to doe it when he came not to judge, but save: for such a person, at such a time, to use such delay, so to reject a poore woman, maketh the vertue of Christ the more remarkeable, the more admirable. But let us come to the conflict of these vertues. The Woman begins and sets upon Christ: Shee cryed and said, *Have mercy on me ô Lord, thou Sonne of David, my daughter is miserably vexed with a Devill*: her case was bad, and therefore needs the lesse wonder, if in her suit she were so earnest: she spake for her child; her child was now left to the malice of the Devill: nothing in nature could be nearer then her child: no corporeall evill could befall it worse, than to be within the power of the Devill: such a case would melt a stony heart; what wonder if it worke so upon the tender heart of a mother? But the meaning of the *Holy Ghost* is, that we should be earnest in our prayers, according to the danger of our estate: the more our danger, the more our earnestnesse; and wee should presse the more upon God, the more we are occasioned by calamities that are layed upon us by him: for therefore doth hee humble us, to warme our cold devotion. It is so in distresses corporall; but much more in our distresses spirituall: we must learne the one by this woman, and the other by expressing the sense that we have of the want of grace; farre more painefull then the other sense is, of the want of health. But let us heare the Womans first onset. She makes a short petition; but it contains a most excellent confession, if you looke to the matter; yea and a most confident profession, if you looke to the manner of those words wherein she speakes to Christ. The matter is a short, but a full description of the person and office of Christ. His person, he was God and man; she acknowledgeth both: God, in calling Him Lord; for that word must not be understood but according to the style of the Scripture, which in stead of *Jehovah* in the Hebrew, and in the Greeke, signifies not a

bare Lord, but the absolute Lord both of Heaven and earth : Shee could not conceive lesse of CHRIST, when shee desired hee would shew His power over the Devill ; for how could hee have power over the Devill, that was not Lord Paramount over all the World ? Shee acknowledgeth him then to be God. And to be man also, for she calleth him the sonne of *David*. Which implyes not only that he was a man, but also the Messias, *eodem ipso Christum Domini* ; for as *David* was the Anointed King of the Lord, so was he the Type of Christ, that was to be anointed with the *Holy Ghost*. He was then a man, and (which is more) hee was that man, even the man whom the Jewes looked for, to have for their Messias. A faire description of Christs person, which further intimates his office too : for hee that was Christ, was also to be Iesus, He was to save, and so to shew mercy : his office was to be the Mercy-Seat of God ; the reliever of the distressed of wretched man. Thus much she confesseth of Christs person, of his office. Yea shee professeth it also. For whereas many Jewes believed in Christ, but durst not say so much openly of him, because they loved the *praise of men more than of God*, and feared more to be cast out of the Synagogue of the Jewes, then to be shut out of the kingdom of Heaven ; this poore Woman is not ashamed of her Faith, shee publisheth her believe, she publisheth it in her prayer unto Christ, which she uttereth with a loud voyce, that all standers-by might witness, how highly shee conceived of him. A good patterne for us, to lay such good ground of our faith in our prayer as this poore Woman doth, and what our hearts believe, never to bee afraid to suffer our tongues to utter.

But as this is imitable of us, so would a man thinke it should have beene available with Christ ; but it works never a whit, hee answers never a word. Of God Saint *Paul* saith, *He cannot deny himselfe* : but Christ seemeth here by his silence, not to acknowledge that he is the man, that such a worke can be done by him : he takes no notice

of her speech, Hee seemeth nothing moved with her words: Flesh and Bloud woud not have rejected so honourable a Title, and set light by such a testimony as was given unto Christ by this Woman. But Christ was not so ambitious. Nay rather, Flesh and Bloud would have pitied and relieved, being sought unto, and sought unto in such sort as Christ was by the woman. But Christ seemes not so courteous, he answers not a word: though her petition were never so powerfull, yet it sinkes not into him, not into Christ; But into the Disciples of Christ it doth. But better never a whit, then never a whit the better for the woman. They are moved, and speake to Christ; but it is to rid away the woman, but not to rid away the Devil out of her child: they will not be troubled with her cry; but they have no pitty on her case. Christs silence was uncomfortable, but the Apostles speech much more: for better they had held their peace then shewed themselves such Churlcs. They should have made the womans case their owne and mediated for her unto CHRIST: but it is worth the marking, that before they were throughly schooled by the example of Christ, and new formed by the Spirit of Christ: they are proposed as patterns of naturall men, and expresse the infirmities of weak men: seldome shall yee find that they entreated Christ to doe good unto any; but they oftentimes move him for to hold his hands from doing good. *James* and *John* are hasty to have fire from Heaven to consume the *Samaritans*; but they could not endure, that one that was not of their rank, should cast out Devils in the Name of Christ. The Disciples forbid them that would bring children unto Christ: they will not have Christ to feed them that followed him. *S. Peter* dissuadeth Christ from his Passion: they were but little better than ordinary men in the graces of Sanctification, though they had received many other excellent gifts at the hand of Christ.

But our Instruction is, that we must observe their infirmity, that wee doe not imitate it, and rather joyne our

prayers with them that in their distresse seeke unto God, then to bee any hinderance unto them of speeding with God. Yea and Christ himselfe though he doe little comfort the woman, yet doth he give a secret check unto his Disciples: for giving them an answer, he shewes, that he was not weary of the womans cries.

But there was a better reason why he did not satisfie her request, I am not sent but to the lost sheep of the house of *Israel*. So that had she bin a sheep, though a lost sheep of *Israel*, Christ would have endured her cry, and done as much as she desired.

But you must mark, that whereas Christs silence might seeme to have imported that hee did not acknowledge those titles, that office which the Woman ascribed unto him; in his answer, he confesseth that he is such a one, and sent for such work as the womans prayer doth expresse: but for all that shee cannot speed, because shee hath no part in him. So that Christs silence was more hopefull then is his answer. In his silence there was neither word nor deed for her; here are words, though no deeds; but words that make against her: so that better no answer then such an answer, so uncomfortable an answer.

Which imports, though Christ can, yet he may not relieve her. To be neere a helper, and to be denied help, hope of help detained maketh misery to be a double misery: for wee are the better resolved unto patience, when wee see there is nothing that can succour us. Here then is the womans blow given to her faith, able to quell it. The first seemed to be only contempt, but this goes farther, it cuts off all hope, and why? because the woman is not a lost sheep of *Israel*. Christ is sent only unto them. So that whereas the might have beene bold upon the matter, and the manner of her prayer, this shuts her out for her particular, though it grant the truth of the matter, and the zeale of the woman in generall.

But let us looke to the particulars of Christs answer.

The

The *Jewes* are compared unto *Sheepe*, and *Sheepe* were cleane beasts, such as might not be offered in Sacrifice, and be presented in the Temple of God, and did yeeld a smell of sweet savour and of rest, as the Scripture speakes. This is the prerogative of the Church, and this is the hope of them that are within the Church, that they are called into the fold of *God*, that they may come so neere him, that they may speed in their prayers to him. This is not a favour vouchsafed unto all, no more than all the beasts be *Sheepe*: the more should the prerogative be esteemed, and Gods mercy tendred. But we see *sheep* will lose themselves. The *Israelites* were *Sheep*, but lost *sheep*, two wayes lost *sheep*: first by nature in *Adam*, so all men were lost: secondly by breach of Covenant, whereinto God entred with the *Israelites*, and so they were in an especiall sort lost; for whereas God was to be their God no other wise then if they had continued his people, when they transgressed his law, either by seeking to other Gods, or using the Ceremoniall Law amisse; they brake their covenant, and so lost themselves: notwithstanding, as *God* promisseth, *Jeremy 31. God was contented to seeke them againe, to enter into a new covenant with them, and to returne to the Great Shepherd of their soules.* In this sense doth Christ say, that he was sent onely to *Israel*; and Saint *Paul*, that hee was a *Minister of the Circumcision*; so that pressing this second Covenant which respects lost *Sheepe* of the better sort, hee seemes to exclude the first sort, those that were lost in *Adam*. So that he concludes mainly against the Woman, that although she were a *sheep*, a lost *sheep* of *Adam*, yet if she be not a lost *sheep* of *Israel*, he can do nothing for her.

You would think the Woman would be answered, and give over upon this speech of Christ: but the more she is repulsed, the more she presseth on him; and whereas her first prayer was repelled with Christs silent contempt and hopelesse answer, she presseth on him upon her knees, and with her words, opposing gesture to gesture; the gesture

gesture of Humility to the gesture of contempt; words to words, words of earnest importunitie to Christs words of a hopelesse answer: she kneeles to him, she speakes to him, shee fawned upon him like a dogge, she was instant with him to helpe her at a dead lift. So that if ye did before wonder at her cry so constantly professing Christ, and her prayer so plainly expressing what inducement she had to seeke to Christ; now wonder much more at her gesture so humble, her words so importunate: she doth more lively expresse her Faith in Christ when shee worships him, then when shee did describe him: and her cry is of greater force, when she doth intimate that Christ doth use to helpe; but it is when hee is importuned with a cry, for so signifies the Greeke word, which is as much as to runne at a cry. So that this second cry is equivalent to the former, though it doth adde unto it: for she doth really confesse him to be a Saviour, whom shee doth worship, for worship belongs only to a Saviour: and in that she did worship him, she implyeth notwithstanding Christs answer, that hee was her Saviour: and He was to save her, because she called upon him.

The lesson that belongs to us is, that a true feare of God is not onely verball, but reall; and that hee proceeds in this feare that addes deeds to his words, and yeelds unto Christ in deeds what he confessed to be his due in words.

Secondly, That Christ will not helpe except wee cry: for the proper word that signifies help implies that Gods mercy is to be obtained by our performance of our duty.

You have seene this womans faith, her redoubted faith, still the same, but not in the same degree; she began well, she goes on better, hoping that though Christ put her off with silence and with Words; The first shewing contempt, the second cutting off all hope; yet hee would bee entreated, seeing that his denyall left still some advantage unto her to reply unto him, and to gather that she might yet

yet well hope to speed well with him. But poore woman I she hath not yet heard the worst, her faith hath not had yet a full prooffe : it was bad before, the next words will make her case worse : the higher she riseth in faith, the lesse *Christ* is seene to be moved with pity ; for what faith he ? It is not good to take the Childrens bread, and cast it unto Whelps.

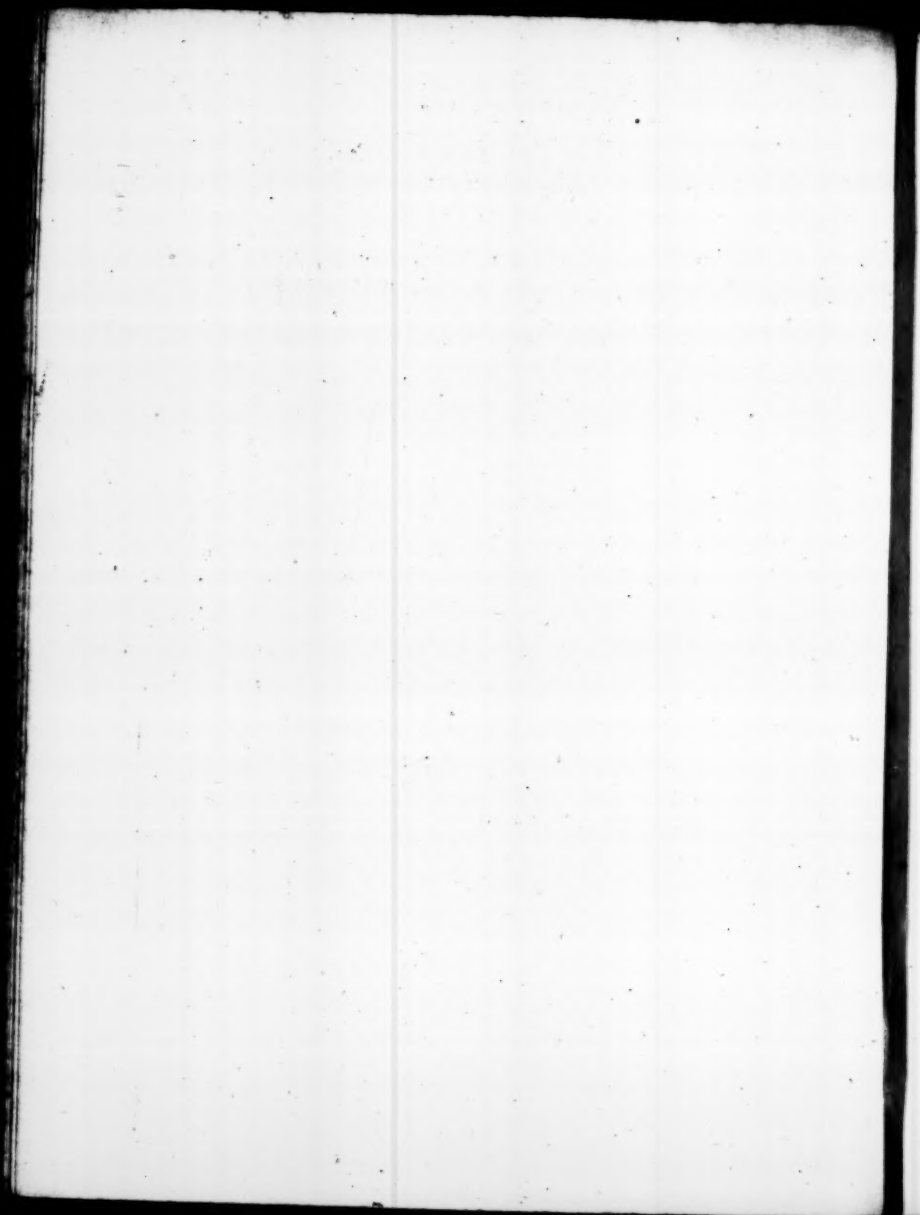
Contempt is grievous unto flesh and bloud, but yet if there bee hope, it is better borne ; but if no hope, and yet contempt, *durus est hic Sermo*, who can endure it ? If you adde reproach to both, you must needs breake the heart, a naturall man cannot but sinke under it. Christs last speech then is a most bitter speech. It was enough not to reckon Her for a Sheepe ; not so much a lost sheep, but to count her and call her a Whelp, this seemes more than enough : and a Whelp being in opposition to children, the comparifon encreaseth the reproach, when others were so neere Christ, and she so farre off from him. The phrase alludes to uncleane beasts : such as had no access unto the Temple might not bee offered in sacrifice. So that Christ now doth expresse plainly and fully, not onely that he was not set unto her, but that she was not in any sort worthy to be respected by him. For as it is in *Ierusalem* above, the mother of us all, so it is likewise in *Ierusalem*, below ; *extra canes*, there is no place for dogs within it. So then, the Woman may be gone, when her answer is so plaine, that whatsoever goodnesse is in *Christ*, it nothing concernes her, because there is so l ttle worth in her. But she will not yet be gone, she presseth yet nearer Christ, and is more vile (as *David* speakes) in her owne eyes : she doth not stomacke the reproach, she acknowledgeth her small worth, she conf. sseth that Christs Words though they be bitter, are true, and that she is no better than a Whelp : but yet though she be of so meane worth, yet is she not without hope, for shee hath one advantage left, that she hath some likelihood to speed : for though she be not a *Child*, but a *dogge*, yet may she bee fed

with crummes; if not given unto her, yet falling from her masters Table. The Humility was great in the prodigall child that said, *Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy Son: make me but as one of thy hired servants.* Greater in King David, who was not only contented to be a servant, so he might be a servant of God, but a servant in a meane place, *I had rather be a doore keeper in the house of the Lord, then dwell in (as Lord of) the tents of the ungodly.* But this woman goes beyond them: both she is contented to bee a *Whelp*, so she may be *Christs Whelp*; and to gather *crums*, so it be from the *Table of such a Master*; and the crums of that bread wherewith he feeds his children, though it fall from that Table whereat the children sit. It is no wonder, though *S. Paul* counted all worldly things but dung in comparision of that excellent knowledge w^{ch} is in *Christ*; when this woman maketh so great account of the crums, that fall from that Table.

What blame then doe we deserve, that being accepted for children, and admitted to *Christs owne Table*, set so little by the childrens bread, when every crumme thereof is of so great worth? They that loathed *Manna* were sharply punished: how much more do we deserve it, that make so little account of Gods mercy in *Iesus Christ*? This womans faith will one day rise in judgment, and condemn us; that in esteeming the gifts of God did go so farre beyond us, even so farre, that *Christ* may wonder at our unbelieve, as he did at the *Iewes*, no lesse than he did wonder at this womans faith, which was but a *Gentile*; wondred at it, and was conquered by it.

Ioseph made himselfe strange to his brethrers, that so hee might breed in them a sence of their sinne, and so in the end make himselfe knowne with greater comfort; stood out long, but in the end could forbear no longer, but shed teares and discovered himselfe, that hee was not (what he seemed) an enemy, but indeed (as it proved) a kinde brother to them: Even so our Saviour made semblance

blance as if he had no compassion for this woman, when
 as indeed hee meant both to make her renowned for her
 faith, and to yeeld her a good prooffe, that such a faith is not
 in vaine. Therefore I call this delay a profitable delay: it
 was delay, in that he would be so often importuned, that
 was otherwise so tender hearted a Saviour, but it was pro-
 fitable, both for her, whose faith was hereby commended,
 and her daughter relieved; and for Christ, that the world
 might see what that is which is due unto him, and when
 it is fit to relieve us. We must come unto him in a true
 sense of our unworthinesse, reputing our selves no better
 than Whelps, in comparison of the free mercy of God;
 and if in the sense hereof we persevere constant, we shall
 find seasonable reliefe at the hands of Christ. For it is not
 unknowne (what S. Ambrose said unto *Monicha*, S. Au-
 gustines mother, with teares beseeching him, to use his help
 for the reclaiming of her son, whose soule the Devill had
 possessed, for he was an obstinate *Manichee*) *filius tantarum*
lachrymarum perire non potest; And unto this woman Christ
 said, great is thy faith, or as S. Marke hath it, be it as thou
 desirest. So shall it fare with us; if we have the like faith,
 we shal have the like successe. If we do imitate this
 Womans importunate faith, though Christ
 do defer us, he will not deny us: nay
 this delay will prove no lesse
 profitable unto us.





A
SERMON PREACHED
AT SAINT CROSSE, NEARE
WINCHESTER.

LUKE 7. I.

When hee had ended all these sayings in the Audience of the people, he entred into Capernaum.

2. *And a certaine Centurions servant was sicke, and ready to dye, which was deare unto him.*

B*Y the mouth of two or three Witneses (saith Gods Law) shall every word be established. Our Saviour Christ therefore having by one proo'e foretold, that the kingdome of God should bee translated from the Jewes unto the Gentiles, whereof you heard the last Sabbath; doth in this Chapter adde a second, whereof yee shall heare this day, according to the fitting of the day. In the first proo'e you heard the faith of a Woman, a heathen Woman: this day shall you heare the faith of a man, a Heathen man, both agreeing in this, that they serve to confound the infidelity of the Jew: and they serve fitly to make good that speech of our Saviour in the*

Mat. 11. 1. Eleventh of *Matthew*, upbraiding *Chorazin* and *Bethsaida* with the tractableness of *Tyre* and *Sidon*, and upbraiding *Capernaum* with the tractableness of *Sodom*, not understood literally, for that lay drowned in *mare mortuum*; but spiritually, as *Rome* is called in the eleventh of the *Revelations*; for this was a Captaine of a garrison of *Rome*. The History hath two speciall points; the place and the matter; the place, *Capernaum*; the matter contains the *Centurions* confession of Christ, and the testimony that Christ gives unto the *Centurion*. The confession sets forth the eminency of Christs person, and the efficacy of his power. The testimony witnesseth that the confession was strange and true; strange, considering the man; and true, as it appeareth in the Event.

To begin with the place. The place is *Capernaum*, and *Capernaum* in the ninth of *Matthew* is called the City of Christ: the reason whereof is set downe in the fourth of *Matthew*, for that whereas Christ in his younger yeares when he lived under his Parents, dwelt at *Nazareth*; yet when time came that hee should shew himselfe unto the World; to fulfill that which was foretold by the Prophet, hee removed to *Capernaum*. *Capernaum* was the place where hee preached many Sermons, and wrought many miracles, in which respect himselfe beareth witness, *Mat. 11. 23.* that *Capernaum* had beene lifted up as high as Heaven: but yet this *Capernaum* so little regarded, so little beleevd CHRISTs words in his works, that they deserved (as Christ addeth) to be cast downe as low as hell; to make them see both whom and what they did neglect, and so despise, Christ raiseth up in the midst of the City this heathen man, to testifie of what regard Christs person was, and what wonderfull power did worke in him; so that their contempt was the lesse excuseable, by how much his faith more admirable: and this History is more to bee marked then that other of the woman; because though the faith of both were great, of that woman and this man, yet the difference of the place maketh this the

the greater : for that as the faith of that Woman had little helpe to perswade it, so had it nothing to hinder it : but this man dwelt in the midst of them; that the more helps they had, they shewed the lesse grace, and were so farre from winning any unto Christ, that they might rather have alienated him from Christ. But here-hence we learne two excellent lessons, the one from *Capernaum*, that howsoever *Paul* plant and *Apollos* water, all outward meanes are nothing without Gods inward grace, except God give encrease: and from the *Centurion*, that water will streame them even from a Rocke, and that in the Wildernesse, if so it bee commanded by the Word of God. They that are most unlikely, oftentimes prove most forward in the feare and service of God. The cause whereof is nothing else but the unresistable operation of the Spirit of God, which of stones can raise children unto *Abraham*, when *Abrahams* childrens hearts are growne obdurate as stones.

But let us come to the confession of the *Centurion*; wherein you must marke who it is that speakes, and what he speaketh. First who; it is a man of place, and of desert: of place, for he is a *Centurion*; of desert, the *Jewes* witnesse it, and prove it.

First, for his place, he was a *Centurion*, a Captaine of an hundred Souldiers, had a charge; and a charge in that place: the Towne was held by a guarrison, as most part of the Holy land was; being now in the power of the *Romans*, though under them it was governed by a petty King. The note that we must gather is; that being of such a nation, and put in trust with a band of men in that City, his Country and his charge doe much augment the greatness of his person, especially in that place.

Hee was then a great man and a good man too: the *Jewes* doe witnesse it, and they doe seldome commend *Gentiles*; whom as they did usually abhorre, as figured by uncleane beasts, so did they usually reproach by the name of sinners: which you may perceive by the distinction of
Saint

Saint *Paul*; are by nature *Jewes*, nor sinners of the *Geniles*. This commendation then given by the *Jewes* of a *Gentile*, maketh it probable that hee was no bad man, though hee were a *Gentile*.

But the *Jewes* doe not only witnesse it, but prove it; and prove it first in that he loved their nation: secondly, in that hee favoured their Religion. For the first, it is worth the noting, in a Captaine, and that a Roman Captaine, that hee was but civilly just, and did not oppresse them; whereas if yee look but into the *Acts* of the Apostles, yee shall see what manner of men they were, by *Felix* and by *Festus*. To say nothing of the Hystories of *Iosephus*, who notes how usually they did prey upon the people, so that it was but a flattering speech of *Tertullus* the Oratour, when he so highly commended the Roman Deputy. This man then is proved by the *JEWES* to be good, in that he was not like to others in his ranke, in bribery and oppression; but his goodnesse reached further, hee favoured their Religion, and had built them a Synagogue. A Synagogue was a place answerable to our Parish Churches, which after the Captivity of *Babylon* (for before there is no mention of them) seemed to have beene built in all Townes and Cities of the holy land, and else wheresoever the *Jewes* had their abroad, as you may perceiv in the *Acts*; whither they repaired both to heare the Law read every Sabbath Day, and to powre forth their prayers: so they looked toward the Temple, wherein, and wherein only Sacrifices were daily offered, which were inhibited in any other place, which notwithstanding were allowed for other parts of the worship of *GOD*. Now that this man should build them a Synagogue, as it argueth that he was a wealthy man, so is it strange that he should do it being a Roman: for although from the time of the Babylonian captivity, the *Jewes* had beene under forraigne Kings, yet none of them favoured so little their Religion, as did the Romans. The Kings of *Persia* (as you may perceiv by the booke of *Ezra* and *Nehemias*,

Nehemias, and also the prophesie of *Daniel*) sent presents unto the Temple of *Ierusalem*, and made edicts for the honour of the G O D of the *Jemes*. But as for the *Romans*, their Poets scoff at their Religion, their Histories speake reproachfully of it, their Emperours did vilifie it. Inso-much as *Augustus Caesar* commendeth his nephew *Caius*, for that passing into *Syria*, hee did not put in by the way, and sacrifice at *Ierusalem*. Their Souldiers stucke not to profane the Temple with their presence, and sacrilegiouſly to rife those things that were dedicated unto G O D. Hereby you perceiue, that it is a greater praise for this Centurion being a Roman, to fauour the Iewish Religion.

Hee was then a great man, and hee was a good man : and what would you now expect, but that he should stand upon his greatnesse and his goodnesse, and in confidence thereof, rather require then beseech Christ? *Naa-man* the *Assyrian*, when he came to be cured by *Elizeus* was highly displeased, for that the Prophet sent him a message, and came not himselfe : I thought (saith he) he would have come downe to me, he would have stood before me, prayed unto his God, and layed his hands upon me : but because hee did not, the Captaine was departing in wrath. Lo here is the spirit of a Souldier, the spirit of a great man. Will you heare the spirit of a good man of *Ababs* Court? desirous to speed of his request to *Elias*, hee petitioneth him with a repetition of his good deeds. Hath not my Lord heard what thy servant hath done, when *Jezabel* slew the Prophets? how I hid an hundred of them in one Cave, and fifty in another Cave, and fed them with bread and water : behold the spirit of a good man. But our great man, our good man fauoureth of neither of their spirits. You may perceiue it by that confession which he maketh of Christ : first of the eminency of his person, which he sets forth partly by a comparison of Christ and himselfe, and partly by the Embassage he sent unto Christ.

But before we enter this first branch of his confession ; you must marke how he doth correct himselfe, as if he had beene over bold with Christ. The first motion was, that Christ would come and cure his servant : but the second is, that Christ should not trouble himselfe to come, because it was not fit hee should take so much paines, for so meane a man. So that howsoever at the first he had some touch of his owne worth, yet his second thoughts were more sober, which brought forth this confession of Christ ; teaching us, that it is no shame to unsay what at any time wee say amiss ; and that we must lay aside all concept of knowne greatnesse and goodnesse, when wee have a suite unto Christ, for he *resisteth the proud, and will give his grace unto the humble and meeke*. And of this *Centurion* wee may learne so to bee humbled. But let us heare how hee esteemeth the person of Christ, first comparing him to himselfe, and comparing him in regard of entertainment into his house, and speech from his mouth. I am not worthy (saith he) thou shouldst come under the roofof my house. And Christ reports of himselfe, that whereas the birds of the aire had nests, and foxes had holes ; the Sonne of man had not an house to hide his head in : a meane house then in probability would not bee refused by him, how much lesse a *Centurions* house, the house of a man so wealthy, and of such authority in that place ? But yet whatsoever appearance there were in the outward shape of Christ, hee apprehended some greater personage that dwelt in him : Even as *Elizabeth* saluted the *Virgin Mary*, *How cometh it about that the Mother of my Lord cometh unto me ?* Here was the Lord Himselfe ; and He might have *Salomons* conceipt, The Heaven of heavens cannot containe him, and how homely a place then is this Temple, though a stately Temple, to receive him ? And if the Temple were so unfit, much more must the *Centurions* house bee, were it the best in all *Capernaum*. Wee must wonder at Gods goodnesse that will stoope so low, as to accept of any place for his presence here on earth, whose

whose Majesty is much impaired even in that revelation of himselfe, which is in the most glorious heavens: he cannot be discerned by the creature, but in a degree farre inferiour to the infiniteness of a Creator.

That then which wee must mark in this speech of the *Centurion*, contains two profitable lessons: the first is, that in that Christ tooke upon him the forme of a servant wee must not here hence grow to contempt of his person, but rather adore the goodnesse of God; descending so low that he may doe good unto men, and in the depth of his Humility confesse the height of his glory. Secondly, although with Christs presence salvation will come to our house as he told *Zachens*, whereat wee may well rejoyce, and which we ought much to desire; yet is it meete also, that wee have a sense and conscience of our owne unworthinesse, and cry out with Saint *Peter*, *Goe from me Lord, for I am a sinfull man*. So shall we give Christ his due, and confesse our owne defart, and we shall be nothing farther from Christs mercy, though we be cast down before him in such Humility. This is the *Centurions* Humility, who thought himselfe unworthy that Christ should come under the rooſe of his house.

But hee is not content so to vilifie his house, hee doth much more vilifie himselfe; for so he goes on, I thought not my selfe worthy to speake unto thee. A strange speech of one of his place, of his worth! whose voyce was a commanding voyce in that Towne, and Christ one of the meanest inhabitants of the Towne: a voyce that commanded Souldiers and Senators too, as you perceive by the Embassage: that such a voyce, so commanding a voyce should not presume, should not be worthy to speake unto, nay to petition so meane a man, and a man of so meane place within his charge! Ye would thinke these should be the words of *Abraham* talking with God, and checking himselfe as being but dust and ashes, when hee had a glimpse of Gods presence with him: but the *Centurion* confesseth him no better before Christ commeth neere

him, *Job* layed his hand on his mouth after he had spoken, the *Centurion* before he spake. There was more appearance of Majestie in Gods presence to *Abraham*, but specially to *Job*, then could any way bee gathered by the outward state of Christ.

So that the Humility of the *Centurion*, in not thinking himselfe worthy to speake unto Christ, doth impart an excellent lesson of reverence which is due unto God, and how great an impression should Christs Majesty (as hee now sitteth at the right hand of God) worke in us, when we pray unto him; when his state in Humility was so apprehended by this *Centurion*, that neither his greatnesse nor his goodnesse could imbolden him to adventure immediately by himselfe to petition him. Our best devotion commeth short of this preparation: yet should wee rather exceed it, then any way be inferior to it. The more we know Christs glory, the more humble we should bee in doing our duty. This is the first part of his confession touching the eminency of CHRISTs person, so farre as is expressed in the comparison of CHRIST and himselfe.

But it must be gathered also by the Embassage he sends to Christ; an Embassage of the greatest in the Towne, and the dearest to himselfe: he sent the Elders of the *Jewes* at the first, and seconded them with the dearest of his friends: *Jewes* he sent, and so declined that which the woman incurred, *I am not sent, but to the lost sheep of Israel*. He supposed Christ would gratifie the *Jewes*, though hee had no respect to him being a *Gentile*.

But God had a further reach, to let these *Jewes* be witnesses to the faith of the *Gentile*, and the relating of his words unto Christ, to give judgment against themselves for their contempt of Christ; for seeing they were means (in the judgement of a heathen) meetest to prevaile with Christ, it was a shame for them not to acknowledge how much they were bound to Christ, that was not only good unto them, but also would be good unto the very heathen,

to

to pleasure them. *Abraham* and *Iob* have it attributed as an honour done by God, unto them, for that God would heare *Abraham* for *Abimelech*, and cure his family; and *Iob* for his friends, and forgive their sin. But these gracelesse Iewes do not esteeme the favours of Christ, but rather seale their own condemnation by the manifold proove of his goodnes towards them. God doth this honour to all Christians, to be *their God, and the God of their seed*, to blesse the children for the Parents. The more *Gods* mercy, the more our debt; and our judgment the greater, if our neglect do rise with *Gods* mercy.

But the Embassage as it was of the Iewes, so it was of the Elders of the Iewes: had there beene any greater, he would have made them his meanes: being fur to send, he would send the best, because hee conceived that the best were but too meane to be sent unto Christ. It is the curse that G O D pronounceth in *Malachy* against them that vowed unto God, and having a Male in the flocke would offer a Female, or some contemptible thing; hee gives the reason, because I am a great God: and hath God a care of Sheep? or rather speaketh he it not for men, that we must use the best of all sorts, when we have to doe with G O D? And what wonder, when God sent his own Son unto man? Is there any person so great, that man should thinke too great to send to God? there is none too great, none too deare. Christ as he is the only begotten Sonne of God, so is hee the decerely beloved Sonne of his Father; and this Christ was sent unto men.

Answerably hereunto, doth this *Centurion* frame his Embassage unto CHRIST: hee sendeth the greatest and the dearest he hath, he sends the Elders of the Iewes, and he sends also his friends, that he might seeme not only to honour CHRIST in them that are great, but also to affect Christ in them that are deare: and indeed it is a compleat present for Christ, when wee serve him with the best, and our best affection too; and our devotion both mature and also hearty, when both outward and in-

ward man are devoted unto him. And thus much of the *Centurions* confession of the eminency of CHRIST'S person.

I come now to the second part of the confession, which expresseth the efficacy of Christs power, wherein there are three things to be noted. First, that he will not have Christ to trouble himselfe, he meaneth unnecessarily, as if his corporeall presence were superfluous; and in desiring that, he should wrong Christ, and not to the full expresse the strength of his owne faith. So that this word is a retraction of his first desire, which was, come and cure: but now he confesseth that the first is too much. *Come* is not requisite to the cure. Behold the modesty of the man that was little ambitious, to have his house made a theatre of a miracle wrought with pomp and state, which Christ presents, and in a great assembly. Such thoughts were fit for *Herod*, who when Christ was sent by Pilate to him, was glad, because of long time he had desired to see him; because hee hoped to satisfie his curious desire by seeing some strange worke done by him. This *Centurion* apprehends better, that Christ is farre from yeelding unto such vanity: therefore that he may not seeme to affect it, he begins with, Lord trouble not thy selfe, and give us this good *Item*, that we must not intermingle the idle desires of flesh and blood, by desiring any thing that is unnecessary at the hands of God. *Come* is unnecessary, we must be contented with the *cure*, and the *cure* may bee wrought with only, *speake the word*.

Here is the very object of his faith, even this word of Christ: or if you will, Christ the word: for the curing Word is the Word of the Word, even the Word of God, which Word is *G o d*, the Word that in the beginning made all, and when it was lost restored all. This Word is that of which *David* speaketh in the 107. Psalm, *Misit Verbum, & sanavit eos*: and the booke of wisdom in the 16. Chapter, *It was neither herbe nor pasture that healed them*, speaking of those that were stung of the Fiery Serpent,

Serpent, but only the word that healeth all things; in respect of which vertue in Christ, Saint *Matthew* observes out of the Prophet, that Christ tooke upon him all our infirmities, which by Saint *Matthew* appeareth, when hee cured all kinde of diseases; This word the *Centurion* would shape Christ to speake, which *S. Paul* to the *Hebrews* calleth the Word of Gods power, a word mighty in operation: and as it beareth up all things, so can it worke his pleasure upon all things: it is a commanding word, and it commands effectually, *dixit & factum est*, hath an eternall truth. It is observed of *Cesar*, that when he had driven Pompey out of Italy, and seized upon the City of Rome, when hee would have entred into the Treasury, a favourite of Pompey would have hindred him: at whom *Cesar* shooke his sword, speaking these words, It is an easier matter for me to doe it, then to speake it, he meant to kill him: hee spake in the boldnesse of a Souldier, forgetting the Proverb, *Multa cadunt inter calicem supremæque labra*. Which holds in these that are but meeke men, whose attempts may bee frustrated, when they seeme to bee consummated. But it is not so with God, for nothing can resist his will, nor interrupt his work: his Word and his Worke, they are concurrent the one with the other, not consequent the one upon the other, when wee speake of Christ; if onely of God, they differ not one from the other, *Dei dicere est facere*: and Christs Word is never an empty word, which is the ground of our faith both in hearing the Scripture and receaving the Sacraments. That *dicere est facere*, in hearing the Scriptures, Saint *Paul* maketh it plaine, when hee teacheth, that in the Gospell beholding the glory of God, wee are changed into the same Image; and of the Sacraments Saint *Augustines* rule is true; *qui sit ut aqua corpus tangat & animam abluit? quia accedit verbum ad elementum*. Therefore is Baptisme called the Fountain of Regeneration; and the Eucharist doth nourish us unto eternall Life. No marvaile then if the *Centurion* desire CHRIST onely to speake the word,
and

and doubteth not but the third point will follow, my servant shall be whole.

His servant (as it was said before) was at the point of death: his case was desperate in the judgment of man: *Sed non est impossibile apud Deum omne verbum*, hee did not doubt, but believing he should see the glory of God: he doubted not, but that Christ could both raise from the dead, and preserve also from death: and indeed had hee not so thought, that hee could helpe where Physicke did faile, he would never have sent unto him; he might otherwise have beene of *Naamans* minde, who thought the waters of *Damascus* better than the water of *Jordan*, till hee found that the vertue was in Gods word, and not in the water.

But was all this for a servant? the meaner the person, the greater his humility. You wondred at that woman, but you have much more reason to wonder at this man: you have heard two speciall reasons,

There is nothing reported of the womans either greatnesse or goodnesse, of this mans there is: shee confessed Christ, but it was in the out parts of *Sydon*; this man in the midst of *Capernaum*: and whereas this woman did it, presuming to come immediately to Christ her selfe; this man adventureth not so farre, but hee both useth the greatest and the dearest meanes hee hath. But now behold, whereas shee did both for her daughter, and her possessed with a Devill, a party so neere her, in a case so pittifull: this man humbleth himselfe, and humbleth himselfe so low, having no other sute then for his servant, though a deare servant, yet but a servant, whom the Scripture calleth in Greeke, as if he observed the Sonne of *Syrachs* rule: and a good servant was as deare unto him as his Child: this somewhat amplifieth his vertue; and it amplifieth it the more, because his servant was not possessed with a Devill, but almost exanimated with the Palsey, a dangerous, but yet an ordinary disease; that could not in probabillity move a double, but a single compassi-

on the Devill possesseth not but with a double mischief; the lesse cause then there was why he should be so humble, the greater is his vertue that he is so humble: but he teacheth us to measure our humility not by the greatnesse of our sute, but by his greatnesse to whom we make our sute, who is alwayes the same, though our wants may be of diverse degrees. You have the *Centurions* confession: heare now Christs testimony.

Christ confesseth it strange, if you looke to the man, therefore Christ Himselfe doth wonder at it. Christs wondring doth not suppose that beforehand hee was ignorant of it; but implies, that of this effect there appeared small outward cause. In which sense he wondreth at the Infidelity of the *Jewes* unbelieve, on whom so many outward meanes wrought so little inward effect; for hee could not match this faith, no not in all *Israel*, yet were there many worthy beleevers. But *Chrysostome* observeth well; it is lesse wonder to heare a wise man speake wisely, then to heare a Plow-man speake but probably; for the lesse is expected, the more is admired, if there come that from any man, which his meanes seeme not to promise, nor can inable him to performe. Howsoever therefore there might be found a match in regard of the effect: yet if you looke to the cause, there was none such to be found, no not in *Israel*. Yea and the effect too went beyond the worthies that are recorded to have beleeved in *Israel*. *Martha's* faith was but this, *Lord, if thou hadst beene here, my brother had not dyed*. Shee tyed Christs power to his corporall presence. *Saint Peter*, at Christs word ventured to walke upon the waters, but he thought he should sinke, if hee had not Christ by the hand. Yea, the Virgin *Mary* had her, *Quomodo hoc fiet?* and untill the Angell told her, *Non est impossibile apud Deum omne verbum*, shee made not that blessed Confession, Behold the servant of the Lord, bee it unto me according to thy word. This man prevents all, he expects no promise, he doubts no distance of place, hee desireth no touch of

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Christs hand; Trouble not thy selfe, LORD, saith he, with any of these things, only speake the word, and my servant shall be whole. Doth not Christ justly wonder at it in an heathen, when he could find no example for to match it in those that were his chosen? A plaine Prognostication, that the Church of the Gentiles should be more renowned for faith than ever was the Church of the *Jewes*; and that the seed of *Abraham* according to the faith, should farre excell his seed according to the flesh, his faith was strange, if you looke to the man, but if you look to the matter, it was very true: the event did prove it; Christ spake the word, and his servant was made whole. Saint *Ambrose*. Christ takes no time, neither desires opportunity of place; vertue goes from him more than can be discerned in him. Even when a cloud doth intercept the brightnesse of the Sunne, a quickning influence insensibly proceeds from him, which vegetateth the earth. Even a beame passed from CHRIST which cured that servant. Even Christ was not seene, and might seeme not to work. CHRIST now sitteth at the right hand of GOD, and yet we must not doubt but he is effectually in his Church, as much to cure our soules, yea more than hee was in curing that servants body; and this he doth only by his word; of which Saint *Paul* saith well out of *Moses*, say not in thine heart, who shall ascend into Heaven, that is, to bring CHRIST from above? or who shall descend into the dust, that is, to bring Christ again from the dead? But what saith it? the word is nigh thee, even in thy mouth, and in thy heart. This is the word of faith which wee preach, whose effectually power we shall feele, as many as do believe.

The upshot of all is: Christ in this History taxeth the *Jewes* for being so backward in comparison of the *Gentiles*, in both esteeming the person of Christ, and depending upon the power of Christ.

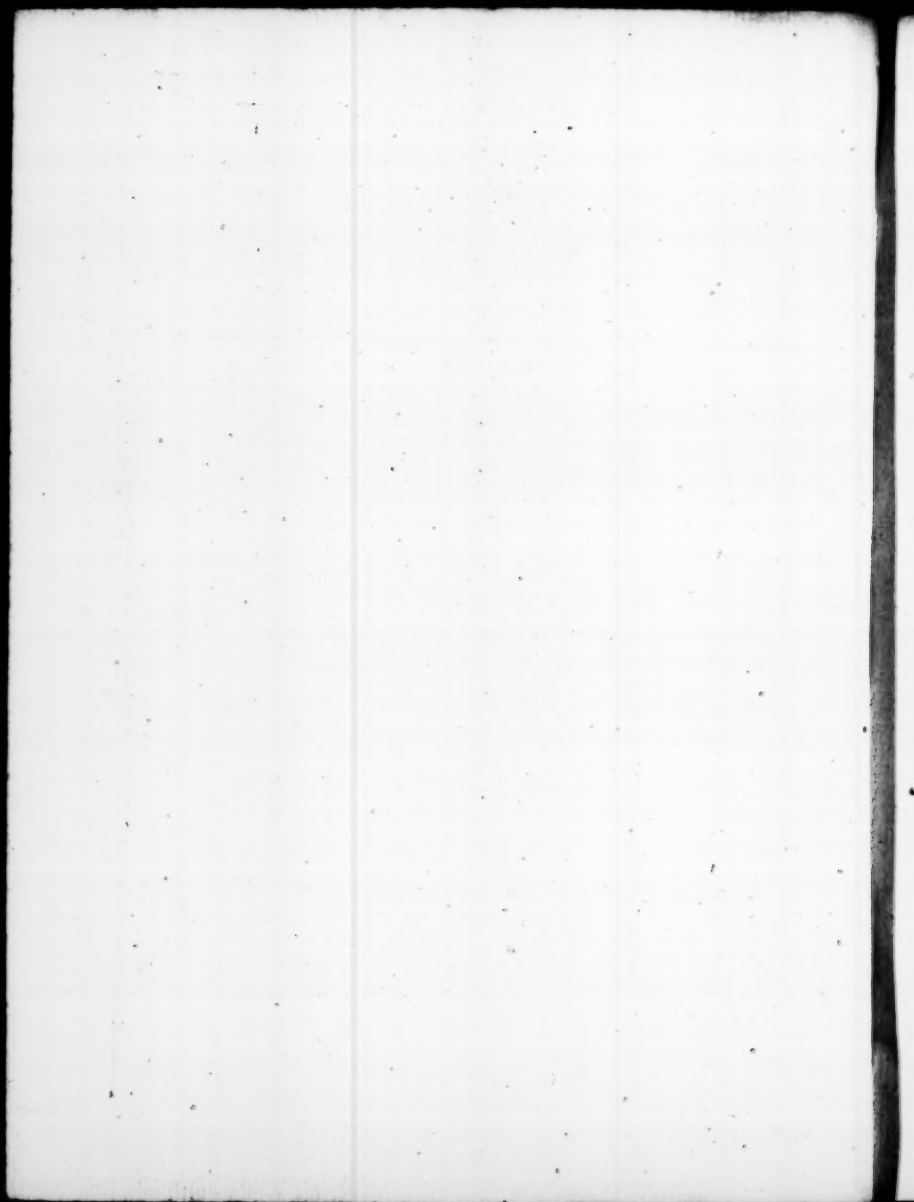
Their defect must bee our admonition. King *David*, when *Abolon* was overthrowne, and *Israel* offered their service,

service, to bring their King home to *Ierusalem*, striving who should bee forwardest, and condemning them that were slow, sent his message to *Zadoc* and *Abiathar* the Priests, saying; speake unto the Elders of *Iudah*, and say, why are ye behind to bring the King againe to his house? for the saying of *Israel* is come unto the King, even to his house. Ye are my brethren, my bones and my flesh: Wherefore are ye then the last that bring the King again? We are the peoples *Abiathar* and *Zadoc*: wee in Gods name must blaine the peoples coldnesse, by the forwardnes of the *Gentiles*. And I pray God we may have as good successe with you as these Priests had with *Iudah*: for they bowed the hearts of all the men of *Iudah*, as of one man, even with emulation against *Israel*, for to shew their forwardnes: to returne their King. I pray God we may so surpass these *Gentiles* in honouring Christ: so may we speed in all our petitions, that in imitation of them, we shall so humbly, so faithfully present our selves unto Christ, &c.

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SERMON PREACHED
IN TRINITIE CHVRCH IN
WINCHESTER.

IEREM I4.7.

*O Lord although our sinnes witnesse against us. yet dea'e
with us according to thy Name.*

THe Prophets and Apostles so served God,
that they ceased not to be men; they could
not put off their naturall affection, though
they were most carefull to discharge their
supernaturall Vocation: they were not
without sense, when they were messengers
of Gods Vengeance. Therefore bringing fire from Hea-
ven, they would quench it with their owne teares; de-
nouncing wrath from God, they would appease it with
their owne prayers: they will put their owne shoulders
under the burden of the people: they were contented
themselves to bee a curse, for to discharge the people: in
a word, they would then sacrifice a contrite spirit of a
repenting Soule unto a mercifull God, when they were
sent with woes and lamentations unto gracelesse sinners.

from an irefull Iudge. Thus *Moses, Samuel, David, Esay, Paul* and others prophesied and prayed: and no marvell; for **C H R I S T** wept over *Jerusalem*, when hee foresheued her impenitent misery. God Himselfe seemes to be tormented in himself, when for sin he must correct his people with the *Babylonian Captivity*. So that men doe but imitate that gracious conflict of mercy and justice observed in *Christ and God*, when they intermingle their humble prayers with these heauey doomes which they pronounce against the world in the name of *God*: this fellow-feeling, these bowels of compassion, the sweet composition of prophesies and prayers was in *Jeremy* so much the more frequent, by how much that anciently threatned Iudgement in his dayes more neerely approached, and the evils thereof were more clearly revealed; a tast whereof wee have in the first part of this Chapter, wherein he foretels and describes such a famine as should afflict beasts and men; poore and rich; not some, but all, as well in Country as in Towne: insomuch that generall and lowd complaints and groanes should bee doubled from the dejected soules of that distressed people. This judgement as his tongue denounced it dreadfully, so his own soule apprehended it feelingly, and therefore without delay he stood up in the gap between God and his people, he layed hold upon that hand wherewith God was striking his people, and with spirituall incense laboured an attonement betweene God and his people, as appears in these words that now I have read unto you. Wherein we may observe these two points: first *Jeremy* his confession, secondly *Ieremies* supplication: the confession, *O Lord, our sins testifie against us*, the supplication, *yet deale thou with us according to thy Name*.

First, of the Confession. *Our finnes*. The word used by the Prophet doth signifie not barely sin, but perverseness coupled with sinne, which much encreaseth the heynousnesse of sinne. There are many sorts of sinne. Sinne of ignorance, and that is zeale without knowledge; when

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wee intend good, but erre in our choise of that which is good. In the heart of every man there are naturally principles of Religion and honest conversation: but the conclusions which we frame of those principles doe make us many times to erre in Religion and swerve in conversation. The reason is, the blindness of our understanding, whereby (as Saint *Paul* teacheth *Rom. 1.*) *when wee labour to bee most wise, wee become the greater fooles: fooles in making of false rules, and fooles in being misguided by them.* The Jewes zealous for *Moses* persecuted *Christ*: but they neither drew true rules out of the Law of *Moses*, as *Christ* teacheth *Matthew 5.* neither did they discern the Person of *CHRIST*, they were fooles in both. The same may bee observed in Saint *Paul* before his conversion. *1 Tim. 1.* There are two sorts of sinne, which is, sinne of infirmity, when a man delighteth in the Law of God in the inner man, but he seeth a Law in his members rebelling against the law of his mind and carrying him captive unto sinne; so that the good which hee would hee cannot do, but the evill that hee would not, that hee doth, *Romans 7.* thus no man sinneth but hee sorroweth, he laboureth under the burden of sinne, and receaveth no comfort untill hee bee released of the guilt of sinne. So *Peter* denyed *Christ*, but he wept bitterly. *David* committed murder and adultery, but he repented heartily. *Salomon* fell into manifold vanities, but he confessed it all humbly. Besides these two sorts of sinne there is a third, called sinne of perversenesse, when men not of ignorance or infirmity, but wittingly and willingly displease and despise God. The branches whereof are three, all by *Jeremy* noted in the *Jewes*: by consideration whereof we must understand the sinne which was committed by the *Jewes*. The first branch is a rejection of Gods Word; the second, an abusing of Gods gifts; the third, a senselesnes under Gods plagues. They rejected Gods word, for when God commanded one thing, they would doe another: thus said the Lord, *Stand in the way, behold and aske for the old way, which is the good way.*

Rom. 1.22.

Mat. 5. 17.
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1 Tim. 1. 13

Rom. 7. 15.

Jer. 6. 17.

Jer. 18. 12.

may, and walke therein, and so shall ye finde rest unto your soules : but they answered, we will not walke therein. Also God set over them watchmen, which said, take heede to the sound of the Trumpet ; but they answered, we will not take heed, Jer. 6. Nay they said desperately, Surely wee will walke after our imaginations, and doe every man after the stubbornnesse of our owne wicked heart, Jeremy 18. The Prophet sheweth three notable experiences of this branch of stubbornnesse. First God said, the Chaldeans should come against them, they said, they would not come. Secondly, when they were come, God said they must yeeld ; they said, they would not yeeld. Thirdly, when they were conquered, God commanded the remnant not to goe downe into Egypt ; but in contempt of God they would, and did goe downe to Egypt. Thus they tooke occasion from the messages of God, to shew their overthwart dealing with God.

A second breach of their perversenesse was the abusing of Gods gifts ; which being bestowed to worke and encrease a knowledge of God, to manifest and confirme the love of God, were used by them to obscure his glory and impair his feare ; for they turned the truth of God into a lye, and served the Creature, forsaking the Creator. Have I bene as a Wildernesse unto Israel, or a Land of darkenesse, saith God ? Wherefore saith my people wee now are Lords, wee have enough, wee will come no more at God. Can a Maid forget her Ornament, or a Bride her attire ? yet my people have forgotten mee, which am their ornament and attire. O yee heavens, be astonied at this, bee afraid and utterly confounded : for my people have committed two evils ; they have forsaken mee the fountaine of living waters, to digge them pits, even broken pits, which can hold no water, Jer. 2. Ezachiel Chapter 16. Shewed how they wasted Gods gifts, in service of their Idols : and Osee Chapter 2. Teacheth that they acknowledged for author of their prosperity, not God, but their Idols. But Moses long before foretold it, Deut. 32. Iesurun when he waxed fat, spurned

Jer. 2. 13.

Eze. 16. 17.

Osee 2. 5.

Deut. 32. 15

spurned with his heele; being loaden with fatnesse, he forsooke God that made him, and regarded not the mighty God of his salvation.

The third branch of their perverseness, is an unrepentant senselesse under Gods plague: they were stricken, but they sorrowed not; they were nigh consumed, but they refused to receive correction: they made their faces harder then a Stone, and refused to returne, *Ier. 5.* more senselesse then unreasonable creatures. The Storke in the aire knoweth their appointed times, so doe the Turtle, the Crane, and the Swallow, saith God, *Ieremy 8.* but my people knoweth not the judgment of the Lord, Chapter 6. he compareth them to Brasse and Iron, whose dross cannot bee separated; the Bellows (saith he) are burnt, the lead is consumed in the fire, the Founder melteth in vaine, for the wicked are not taken away; David compares them to deafe Adders, which stop their eares, that their poyson might not be charmed, *Psal. 58.* Salomon compares them to a drunken man, that can sleepe in the midst of the Sea, and that upon the top of the Mast, and say, they have stricken me, but I was not sicke; they have beaten mee, but I perceived it not; therefore will I returne to my wine againe. An experiment wee have, *Amos* the fourth, I have stricken you (saith God) with famine, yet have you not returned; with pestilence, yet have you not returned: read *Psalme 78.* Insomuch that God (*Esay 1.*) weary of repenting breakes forth and sayes, wherefore should you bee smitten any more? for yee fall away more and more. And this is a branch of their perverseness. Conjoyning all these you may perceave their sinne, which was a contempt of Gods word and abuse of Gods gifts, and a senselesnes under Gods plagues. This is the sin *Ieremie* confesseth.

A second note is gathered from *Ieremy's* coupling himselfe with the people and acknowledging his own sinne with the peoples, as if himselfe had provoked Gods plagues, as the people. When the Publican and the Pharisee went up to the Temple to pray; the Pharisee sepa-

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*Ier. 5. 3.**Ier. 8. 7.*
*Ier. 6. 28.**Psal. 58. 5.**Amos 4. 9.**Psal. 78. 17.*
Esay 1. 5.

rated him from the Publican, both in place and in prayer : in place, for he would not come neere him, as thinking himselfe more holy ; nor pray like unto him, as feeling no burthen of sinne. But it is not so with the Saints of G o d : they confesse as well their own sinnes as the peoples unto God ; even when they come short of that perverseness wherewith the people provoked G o d. Read the prayer of *Daniel*, of *Nehemias* and others. *Jeremy* therefore confesseth not the peoples sinne, but his owne. The reason is threefold. First, because in this life, the holiest men are sinfull men, and therefore should bee humble men, and have a feeling of that body of sinne whereunto they are subject, so long as they are mortall men. Secondly, *Jeremy* was a Priest, and therefore was to pray both for himselfe and for the people, as *Saint Paul* teacheth out of this Law in the Epistle to the *Hebrewes*. Thirdly, being a member of the same body both civill and Ecclesiasticall, he could not be without a fellow feeling of their imminent dangers. For as in our body naturall, though a wound be but in one part, the smart is in every part; and the danger that should perish one part is avoyded by the endeavour of every part : so is it in the body civill of the common-weale, and Ecclesiasticall of the Church : which note wee must rather observe in *Jeremy* ; because hee was warranted that he should be secure though the people perished ; even as *Moses* had an offer, that of him God would make a mighty people, if he could be contented that God for sin should destroy his people : But neither would endure it, and both prayed against it.

A third note that is the property of sinne ; and that is the testifying of sinne. Men are willing to commit sin, and ready also to confesse their sinne, like the Harlot in the *Proverbs*, which committed adultery, *wipes her mouth, and asketh what evil hath she done* : but it is in vaine. For God hath given a voyce to sin, and the evidence that shall be brought against us, and cannot be excepted against by us, is the evidence of sin in sin, besides the act of sin, which quickly

quickly passeth. There are two evils, either of which afterwards continueth, the staine of sin and the guilt: the staine which cleaveth partly to the person committing sin, and partly to the creature abused in sin: to the person, for so the Scripture teacheth, *Esa. 1.* Where *God* refuseth the Jewes sacrifice, because their hands were full of blood, not that they did shed, but before they had shed blood, and in their hands *God* saw stains of blood. So *Peter* speaks of eyes full of adultery, that is, which are not only windowes to let in lust, but also against *Gods* judgment day are the Registers of Lust. In this sense *S. Paul* speaks of throats which are open Sepulchers, and tongues that are tipt with poyson of Aspes. In a word, no part of our body or soule, which records not the sin that is committed either by our body, or ou soule.

Esa. 1. 15.

Secondly, the staine of sinne cleaveth to the Creature abused in sin: for *Ier. 17.* the Idolatry of *Israel* is layd on the hornes of the Altars: and *Ier. 2.* *God* teacheth the peoples sinne by the places where they committed sinne. *Moses* speaks of graves of lust, and waters of strife, *Iames* of witnessing, Rust of gold and silver and moths fretting our garments; which speeches meane nothing else, but the staine of sinne abiding on the creature abused by sin. And in this sense sin is said to have a voyce, the voyce of sinne being the measure of sinne: small sins oft have soft voyces; the greater the sinne, the louder it cries. Murther is a great sinne, therefore a loud sinne; Luxury a great sinne, and therefore a loud sinne; oppression a great sinne, and therefore a loud sinne; not but that the Eare of jealousie heareth all things, but he is not alike moved with all things, neither will he take vengeance upon all sinnes: therefore sin is not only said to have a voyce, but also a testifying voyce, for so the word here signifieth; and that sin is said to give evidence, on which *God* is purposed to take vengeance, and such is the sin of perverseness. And thus much of the first part, wherein you have heard the nature, the community and the pro-

Ier. 17. 1.
Ier. 2. 2, 7.
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perty of the *Jewes* sin : all which are contained in *Jeremies* confession.

The supplication followeth; *O Lord yet deale with us according to thy Name*. Names serve to expresse natures : if the nature may not be conceived, the name cannot be truly fitted. God is infinite, we cannot comprehend him, therefore have we no name whereby fully to expresse him. Notwithstanding, that we may not be altogether ignorant of God; the Scripture gives diverse names to God : I will touch only three, which respect the Church, and are usually remembred in the prayers of the Church. When *Moses* was sent to *Pharaoh*, he asked God what was his Name ? God answered, *I am that I am*; in the next verse he addes, *I am the God of your fathers, the God of Abraham, Isaac and Jacob : this is my Name, and this is my memoriall for ever*. When *Moses* would see the glory of God, hee had proclaimed this Name of God the Lord ; *The Lord strong and mercifull and gracious, slow to anger, and abundant in goodnes and truth, reserving mercy for thousands, forgiving iniquity, transgression and sin, not making the wicked innocent, visiting the iniquity of the Fathers upon the Children, and the Childrens children, unto the fourth generation*. The Coherence of the three names is this. The first doth shew the truth of God, by which he performes his promises ; the second Covenant of God, from whence doe flow his blessings ; a third, the excessse of his Mercy above his judgement, when hee is to powre forth curses or blessings ; the practise of the first name we have. I appeared unto *Abraham, Isaac, and Jacob* by the name of Almighty, by my Name *Iehovah* I was not knowne unto them ; the practise of the second name. Because the Lord would keep the Oath which he had sworne to your Fathers, the Lord hath brought you out with a mighty hand, and delivered you out of the house of bondage, and from the hand of *Pharaoh* King of Egypt : on this Name *David, Daniel, Esay* and *Moses* ground many prayers. The practise of the three Names we have.

When God would plague the *Jewes* for murmuring, when they

they should have entred the holy land; I beseech thee, saith *Moses*, let the power of the Lord be great, according as thou hast spoken, when thou shewedst me thy name, saying, *The Lord is slow to anger and of great mercy, forgiving iniquities*: and in this place *Jeremy* appealing to the name of God, doth meane either the first, which in this verse is expressed in these words, *O Lord*; or else the other two joyntly with the first, because they have the one a dependance of the other. So that the effect of his prayer is this: Although our own consciences do accuse us, and our sinnes witnesse against us, cleaving both to us and the creatures that have been abused by us, calling for vengeance against us, and inevitably convicting us, that we have contemned thy word, abused thy gifts, and not relented at thy plagues; yet performing those promises which are contained in thy own Covenant, the glory whereof must be given to thy Name, which containes more mercy then judgment; otherwise we must needs perish in our sins, if thy mercy did not rejoyce against thy judgment. Last of all, mark how hee prefixeth an humble confession before his earnest supplication; to teach us that we must cast downe our selves and confesse our own deserts unto God, if we mean to taste of the sweet mercy of God, which mercies are most sweet.





A Sermon Preached in *Trinity*
Church in WINCHESTER.

*Pfal. 62. v. 11, 12. God spake once, or twise have I heard it,
that power belongeth unto God.
And that to thee ô Lord, is mercy, for thou rewardest every man
according to his works.*

HHe argument of this Psalme is King *Dauids* exemplary experience for the worlds malice, and Gods deliverance The world doth envie them whom God doth honour, it persecuteth them that rely upon him; but this is the comfort, that the event doth not answer, nay crosseth their designes: their designe is deadly, but the event happy: Or if deadly, it is so to the wicked, not to the godly. In the godly it encreaseth their confidence, dependancy upon God, which is never destitute of a seasonable deliverance from him. This King *David* affirms upon his owne experience, in the first part of this Psalme, and in the second desires that it might be drawn into an example by others. He would have us in the like case to take the like course; to repaire to God, to trust in him, not in any worldly person or thing; for all persons, even the chiefe of all yeeld lesse then no help, and great wealth, especially if it be ill gotten wealth, is but a treasure nought; both persons and things will faile, will hurt us. If any man, notwithstanding King *Dauids* example and counsell doubt whom to trust, God or the world; how to live, righteously or unrighteously; he may be, if he be
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not wilfull, resolved throughly by the clote of this Psalm, by those words of my Text; hee may be resolved from an Author undeceivable, by a witnesse unchangeable, from God by King *David*, *God spake once or twice*, and King *David* heard him; from and by these, he may be resolved what God is, and none but God; how he deales, and deales with all. God, and only God is powerfull, and which is strange, the same God is mercifull: power belongeth unto God, and to thee O Lord, mercy. The blessed combination of which Attributes in God is easily perceived, if we consider his government of the world, for hee rewardeth every man according to his works. Lo then in a word, what is the substance of this Text: it is true, it is cleare, God can, he will reckon with us all, and deale partially with none. The paraphrase of the Text, to judge what is in God, by that which proceeds from him. Wee have warrant from Gods own mouth, under the Test of K. *David* witnessing, that the indifferency of Gods judgments is the evidence of his nature. The points to be considered are two; the persons from whom we take this resolution, and the resolution that we take from the persons: the persons two; the author, and the witnesse: and the resolution consists of two parts, first what God is, secondly, how he deales with man. First, of the persons, the first whereof is the Author: the Author is undeniable, for it is God. *God spake.*

Between God and man the Apostle puts this difference, Let God bee true, and every man a liar: for man is but a meere man; man may deceive or be deceived; but neither of these are incident unto God, *nec actu, nec potentia*. God doth not, he cannot lie; God is not, he cannot be deceived: And no wonder, seeing he is not only the originall of all truth, but also truth it selfe by nature. So that it is no more possible for falsehood to be at one with God, then for darknesse to consort with light: both import a reall contradiction. Whereas the greatest commendation of the best man is but this. They speake in *veritate mentis*, without simulation, without equivocation or mentall reservation.

servation. The praise due to God is, that he speaks *certitudine veritatis*: no mist, or fraud, or errour can overcast his wisdom or his holines: his word is tryed to the uttermost, like silver, (as the Psalmist speaketh) seven times tryed in the fire. What then is our lesſon? Surely this: we must not be ashamed of *Julians* scoffe; he derided the Christian believe, because it had no other prooffe, then, Thus saith the Lord. But *Nazianzen* replies well: they which allowed and captivated their judgment to a man, have no reason to accept against that which relyeth upon the authority of God, especially seeing they received principles of Philosophy which were examinable by reason. But we credit only mysteries of Religion, whereto no approaches can be made by the naturall wit of man. Finally, they build on a professed scholar of the father of lies: and wee on him whose style is, *The Lord God of truth*.

The conclusion that ariseth here-hence, is; God spake, or the Lord hath said, must goe curreant with us, as an indemonstrable Principle of our faith, and an incontrollable precept for our life: it must go curreant, if God spake it, if he spake but once; how much more, if (as it followeth in my Text) he spake once or twice?

I will not trouble you with diverse readings of these words, I take them as our Church doth reade them, and reade them as may bee borne well by the originall. But touching the meaning of these words, there are diverse observations. For some take the words definitely, as if *David* meant precisely twise: some indefinitely, as if by twise he meant often. And they that take them definitely, have not all the same concept. Referre them to the Creation and Redemption of man, in both which God really spake: that he was powerfull and mercifull to reckon with and to reward man. And indeed as much may bee gathered out of the fortie ninth *Psalme*: and Saint *Peter* and Saint *Iude* argue from Gods proceeding with the world, upon the Creation, to that which we must respect in the state of Redemption. Other some apprehend

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Psa. 49. 8, 15

Psal. 19. 2, 3

this voyce in Gods works and in his words. In the 19. Psal. King *David* observeth this twofold voyce, and not amisse; for what are Gods works but visible words, and his words but audible workes? the Hebrew word *Dabar* comprehends both. God preacheth the same power and mercy in both, wee may know that they are in him, by that which proceeds from him. A third sort understand onely the words of *Moses*, & of the Prophets. *Abraham* remembreth these two voyces to *Dives* in hell; they have *Moses* and the Prophets, let them heare them. There are two voyces of God, the voyce of his Precepts, and the voyce of examples: for what is contained in the Law, is applied in the Prophets, and both say nothing, but that of his power and mercy we have as many monuments as there be lawes of God, and lives of men. Some are satisfied with none of these, but report an outward and inward voyce, that sounds the one in the eare, the other in the Conscience. *S. Paul* hath specified this double voyce: *the Conscience shall beare witness, accusing or excusing at its day, when, &c.* There shall be then as there should be now, a consent betweene Gods voyce speaking within us and without us; the effect whereof is, The judgment of men according to the Gospell: and what is the Gospell, but a blessed mixture of the power and mercy of God.

There remains yet an exposition more, and that is not an idle one. God speaks ordinarily and extraordinarily; ordinarily in the Canon of the Scripture, by the Pastors of his Church; extraordinarily, when in the distresses of his children he vouchsafeth to be an immediate Remembrancer unto them of those comforts, which are notwithstanding in generall contained in the Covenant betweene them and him; not speaking any new matter unknowne to them, but by speaking immediately himselfe, making the greater impression in them: and this was usuall untill the death of the Apostles. Wee have instances in the Old and New Testament, of the extraordinary voyce: it is needlesse to speak of the ordinary,
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my selfe am now an instance unto you: but of the extraordinary is that, *Gen. 15. Feare not Abraham, I am thy buckler, and thy exceeding great reward.* The like hath had *Isaac, Gen. 26.* and *Jacob. 28.* In the New Testament, how many times did God appeare to *S. Paul* in the *Acts*? and memorable to this purpose is the answer, *My grace is sufficient for thee: my strength is made perfect in weaknes.* King *David*, deare unto God, and exercised under the crosse might (nay it is plaine in the bookes of *Samuel* that hee sundry times did) heare this extraordinary voyce. And though a l other expositions in themselves are true; yet unto this place I take this last to be most apt. But howsoever in understanding these words you have heard great variety, and yet no contrariety; only by laying them together, this we learne, that they which understand them definitely by differing each from the other, and yet not thwarting one the other, teach us that the words are to bee understood indefinitely, and once or twice is often, very often, many wayes and many times, if he might work us any ways or at any time; the doubling of a speech representing us the same lesson, as it doth testifie *Gods* constancy, so it doth intimate our infirmity. God doth not alter, and he can hardly alter us. We have watery memories and stony hearts. *Gods* Word leaves little impressiō in us in the one, and makes as little in the other. *Esay* compares us unto *Weanlings*, whom hee makes to understand the things that he speaketh to them that are weaned and drawne from the breasts. Secondly, Saint *Paul* compares us unto *babes in capacity*, when we should be men in time. So that we must be fed with milke, when we should bee fit for stronger meates. And thirdly, he tels the *Galathians* that they will go back again into the womb of the Church: that which *Nicodemus* wondred at, *Can a man enter into his mothers belly, and be born again?* Little children saith he, of whom I am in travaile againe till *Christ Jesus* bee formed in you. What wonder then, if *'Precept must be upon Precept, and line upon line, here a little and there a litt'e?* And *S. Peter* wrote a second Epistle, to stirre us up to call to re-

Gen. 15. 1.

Gen. 26. 3.

24.

Gen. 28. 4.

membrance the words which were told us before, even twice before, by the prophets, and also by the Apostles. Neither doth it grieve Saint Paul to write the same things to the *Philippians*, and he assures them, that for them it is a safe thing; for during this life God cannot speak unto us as altogether spirituall. We will be very much corporall men; our wits will not be exercised sufficiently to discern good and evil, much lesse our hearts established so with grace, as we shall not bee seduced by the will. The people therefore are too dainty when they conceit of spirituall food, as they do of corporall. *Occidit miseros crambe repetita magistros*, and are weary of the same dish the second time. The loathing of *Manna* cost the *Israelites* deere: God satisfied the lusts of their bodies, and sent leanenes withall into their soules: and many starved themselves ghostly, while they much longed after variety. How often in the same Epistle doth Saint Paul urge righteousness by faith, and Saint John in his, the love of God and of our brother? Saint Chrysostome reiterated his Sermon against swearing, *Nazianzen* his Oration of peace, others of other matters: the Minister must not spare speaking, because wee are not quick of hearing; and it is well, if we can say truly, as King David here doth, *The Lord spake once or twice, and I heard*. And so I come from the undeniable Author to the unchallengeable witness.

It is a grounded truth; the report caryeth weight according to the Worthinesse of the Reporter. This report then must be of greater weight, because the reporter is of so great worthinesse; A man of God, yea, a man after Gods owne heart: A man of God, it is more than like that God would speake with him; a man after Gods owne heart, it is very unlikely that he would report what he heard not from God: the sacrednesse and sanctity of his person, makes his witness without exception, and worthy our imitation. Adde hereunto, that hee was now a King, at least annointed to be a King, a renowned Warriour, yea a Conquerour of great possibilities, if not possessions:

lessions : yet doth such a person so noble, so mighty, learne to deny to the world what is due to God ; he rests upon no power or mercy but his, hee esteemes himselfe an accomptant to God, and so he might expect his doome : and who of us may stop his cares, when King *David* openeth his ? for rather doth not the same duty taught so many wayes, so many times, require that duty of us, whereof King *David* here is a patterne unto us ? And I heard it.

God speakes, that we may heare : *heare my people, and I will speake.* And the Lord challengeth the *Iewes*, wherefore came I, and there was no man ? I called, and no man answered. *Quid iuvat ad surdas si cantet Phœmius aures?* We have grace and Apostle-ship, that obedience might bee given to the faith. Yea the Word of God is called in the Hebrew, *Shemina*. But our Saviour Christ hath a caution, *Videte quomodo audiat, so that we are farther to enquire how King David did heare: surely himselfe was not ignorant how to heare, for hee delivered that admonition, to day if yee will heare his voyce, harden not your hearts.* Saint Paul by way of exposition of that Text faith, that hearing must be tempered with faith. The case of the care is fitly by *Elihu* in *Iob* paralyzed to the last 34. The care tryeth the words, as the Palate tasteth meate. Now the tast doth relish to swallow that which is wholesome, and to refuse the contrary, that should be the practise of the care ; for we eate spirituall food by the care, as we do corporall by the mouth : *man liveth not by bread only, but by every word that goeth out of the mouth of God.* Wee heare then as *David* did, when like *S. Paul*, we are obedient to the heavenly Vision, when we consult not against our instruction with flesh and bloud, and the proverbe is, *Sapiens audiens sapientior fit.* And this kinde of hearing is commended in both Testaments. Thou must diligently hearken, *o Israel, unto the voyce of the Lord thy God, and do that which is right in his sight, give care unto his Commandements, and keepe all his Ordinances.* And so in the new. You have not learned to live like the *Gentiles*, faith

Iob 34.3.

Saint Paul, if so bee you have heard him, and have been taught by him, as the truth is in *Iesus*, that you must cast off the old man. Finally, this is the eare which the Spouse the Church doth lend unto the Bridegroom, to Christ: and it is described by King David. *Hearken O daughter and consider, incline thine eares. He which hath an eare to heare, let him heare*, for every one hath not such an eare: it is not eare of nature, but of grace. God must prepare this eare, of which *Esay* thus speaketh, *The Lord in the morning will waken mine eare to heare*, as the learned; *the Lord hath opened mine eare, and I was not rebellious, neither turned I back*. And agreeable hereunto is that of *Nazianzene*, can Gods Word be conceaved of the Pastor expounded to the people, and heard to our comfort, but by the gift of the *Holy Ghost*? This is the cause why *Elihu* saith, God speaketh once or twice, and one seeth it not. And *Moses* to *Israel*, *You have seene all that the Lord did before your eyes in the land of Egypt to Pharaoh, and to all his servants: and yet hath not the Lord given you an heart to perceive, nor eyes to see, and eares to heare unto this day*. Christ. *To you is given to know the secrets of the kingdom of Heaven, but to them it is not given*. But I demand, have we not heard? Yes verily: for the sound of Gods Word is gone throughout all the earth, and their words to the end of the world. *All the day long* (saith God) *have I stretched out mine hand unto a disobedient and gainsaying Nation*. We have two eares, an outward, and an inward. Wee must bring the first with reverence to God, and by that eare God will open the other. The apparent reason why wee heare so little inwardly, is because wee heare so little outwardly. Yea men are like deafe Adders that stop their eares, charme the Charmer never so wisely. Hereby the peoples hearts wax fat, and their eares are dull of hearing, and with their eyes they wink, *least they should see with their eyes, and heare with their eares, and understand with their hearts, and should returne, that God might heale them*. Finally, *They become like Idols that have eares and heare not, eyes and see not*, as *Jeremy* speaketh. And to conclude with
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our selves, I might exclaim with the ancient Prophets and Apostles, *Quis creditis*, who hath beleev'd our report; or as the Sonne of *Syrach*, The Pastors of our land are like as men that speak to them that are in a sound sleep, when hee hath told his tale, they say, what is the matter, read *Zach. 7.* many *Epicures*, what would this babler? many proud *Pharaohs*, who is the Lord, that we should obey him? but I will not complaine of them: I will rather admonish with Saint, *Paul.* We ought diligently to take heed to the things which we have heard, lest at any time we runne out: for if the word spoken, &c. That we may then be in the number of those, of whom Christ saith, *Blessed are your eyes, for they see; and your eares, for they heare:* let us now and ever imitate *Samuel*, and say, *Speake Lord, for thy servant heareth.* But what shal he heare? that which *Moses* did, *Exod. 33.* Gods glory, goodnesse and face; for that place is a Commentary upon this. And to from the persons let us come to the lesson.

Zach. 7. 11.

Exo 33. 11.
14, 18, 19.

The lesson consists of two parts, 1. What God is, Secondly, How he dealeth with us. God is both powerfull and also mercifull. To thee O Lord, power and mercy. The words are to be understood exclusively: for what *K. David* denied to all creatures, he ascribes to the Creator: and so are the attributes often limited to God only; as none good but God. *Noah* will easily acknowledge this truth. If we distinctly consider of these attributes; first the power; and then the mercy: all that I will observe concerning the power may be reduced to these two branches: God is mighty of himselfe, and Almighty: Mighty of himselfe, for power is essentiall unto God, it is but by gift in the creatures: therefore Gods power is absolute and independant, the power of all creatures is limited and dependant. I will make it plaine by resemblances. The Sun is the fountaine of light; The Moone hath light, but it is borrowed of the Sunne: there is water in the spring, and in the streame; but the spring hath it of himselfe, the streame borrowes it of the spring: so is the juyce in the branches, and in the root; but for this juyce, the branches are

Gen. 3. 6.

1 King. 13. 4

* Deut. 28.
28.

are beholden to the root, not the root to the branches. Hereupon it commeth to passe, that the Moone doth wax and wane, as it hath more or lesse influence from the Sun : so is the streame greater or lesser, as it draweth more or lesse water from the spring, and the branches fade or bud, as they are moystened from the root. But this difference wee must take, that these resemblances fit our purpose but in part, for God is *Agens liberrimum* : God can at his pleasure increase or diminish, and withhold all power from his creatures : but so cannot the Sun his light ; the spring his water ; the root his juyce : therefore that power the creature hath, yet is not the creatures, but it is Gods : in him all things live and move and have their being, and they are but his army ; Our soules are not masters of our own power : when God will, our eyes faile us, as they did the Syrian Army ; our eares will faile us, as they did the *Aramites* ; our hands will faile us, as they did *Ieroboam*, 1 King 13. Our feete will faile us, as they did those bands that came to Christ ; Our tongue will faile us, as *Balaam* blessed, when he should have cursed ; our hearts will faile us, * Our wisdom will faile us, for God taketh the wise in their owne craftinesse ; even the Devil himselfe, as in the death of Christ.

Finally, our consciences through feare will betray all the powers of our soule : every thing *militat Deo* : that is the ground of the speech of *Ioshua* ; The *Canaanites*, though Giants and Inhabitants of high walled Cities, they are but bread ; for we shall conquer them as easily as we digest our meats : he addes the reason ; their shield is departed from them, the Lord is with us. You see then how true it is, that God is mighty of himselfe : and every creature of it selfe hath no might, but a Tenant at will unto God, for so much, and so long as it pleaseth him. But God as he is mighty, he is of himselfe : and he is Almighty ; nothing is impossible to God : he doth whatsoever he will, both in heaven and earth : who hath resisted his will ?

But here wee must note, that power noteth perfection, and imperfection no power, but want of power, and therefore

fore we must exclude imperfections; otherwise there be many things impossible for God. Imperfections are of two sorts: only miserable, or blameable; and blameable, are the ignorance and sinfulness of men. God cannot be deceived, nor can God sin: both are imperfect. Miserable are all the punishments of sin: as sickness and death: these are as farre from God, as sin. But whatsoever things are of perfection, those can be done of God: only in the perfections that are common to God with us, we must observe a great difference betweene God and us: for besides that he is Almighty, hee hath all his perfections of himselfe, and we ours from him: he hath them immutably, he hath them eminently: he that planted our eare can heare, and he that made our eye can see. But he seeth and heareth without an eye and eare of flesh: hee is all eye, all eare: hee sees all, heares all. *Enter, presenter Deus est, & ubique potenter.* His Majesty fills Heaven and Earth. All things are naked before him; yea, there is nothing that is not sustained by him. Though all imperfections be far from God, yet are they not without the compasse of the providence of God, hee permitteth them, hee ordereth them, yea he draweth his glory and his Churches good out of them. The same God that could command light to shine out of darknesse, can out of evill bring forth good. Yea Saint *Augustine* hath a good rule; God would never suffer evill, except hee could make this use of evill.

The last thing that we must note of this part is, that wee must not limit Gods power, within the compasse of that which hath beene, is or shall bee: it hath a further extent, even to that also that may be. It was the error of *Origen* challenged by *Theophilus*, so to straiten the power of God: he exemplifieth it by the author of an house and a banquet, not according to the uttermost of his skill or ability, but according to the use whereunto Hee will put the house, and the number of the guests that shall be feasted at his Table. The end prescribes the measure and meanes in every worke of man, much more of God. But

to collect all that hath bin said of this first Attribute ; whether we respect what God can do, or what he doth ; with perfection, or upon imperfections ; without means or by means ; of himselfe, independant, having al things attending at his beck readily : we may conclude, that power belongeth unto the Lord ; such power onely unto God. So that we may all set up the Ensigne of the *Macchabees*, and beare in our banners, *Michael*, who is like unto thee, ô strong Lord ! In the feare of the Lord must be the confidence of our strength, for his name is a strong Tower, the righteous will flie unto it ; yea, sinners too may be bold to flie unto it ; because of that other Attribute which God hath coupled with it, His mercy. For as he reaches from one end to another mightily, so doth he order all things seemely or sweetly. Thou Lord (saith the same Author) hast ever had great strength, and who can withstand the power of thy arme ? There dare neither King nor tyrant in thy sight require an accompt of thee, whom thou hast punished. But thou hast mercy on all : thou lovest all things that are, ô thou that art the Lover of soules.

That then is verified in God, *de forte dulcedo* : so as it is in the Psalme, *God is a righteous God, strong and patient, and hee is provoked every day*. In this sense is the Arke the propitiatory, the thron of grace called the Ark of his strength, and *Christ is said to sit at the right hand of God, yea to bee the man of Gods right hand*. It is a great part of Gods strength, that hee can conquer himselfe, that his mercy can triumph over his judgment. This *Moses* expresseth in his prayer, when he makes intercession for *Israel*. *And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is slow to anger, and forgiveth iniquity : though God be powerfull, yet is he mercifull. Pudorem potius mittere vult quam timorem* : he is not hasty to punish sin, but heaps his blessings upon us ; that we may be ashamed that we have offended so good a God with our sinne. *God is the God of mercy, rich in mercy ; he gives to all, hee upbraids none : he will not quench the smoking flax. He is mercifull*

cifull donando, condonando, hee remembers we are but dust. When God might have used his power, hee shewed his mercy; not so men. The combination of these two Attributes must remember us of that exhortation of King David, *Serve the Lord in feare, and rejoyce before him with trembling.* If God shew himselfe mercifull, say not, I have sinned, and what evill is come unto me? Remember that God is also Almighty; though he be patient, yet is he a rewarder; hee will reward every man according to his workes, every man. *Irenaeus* notes; *Gloria hominis Deus, operationis vero Dei receptaculum homo:* as God is the glory of man, so man is principall subject of the vertues of God. *Intelligat homo reliquas virtutes Dei in semetipso contentas, per quas sentiat de Deo quantum Deus sit.* God would have us not to much in other creatures, as in our selves to behold the evidence of these Attributes of God. Read *Psalm 8.* and behold it in their reward. The workes of man have a double respect; to God, and our neighbour; and so these words will beare a double sense; according as we cary our selves unto God and our neighbour: and in the Scripture wee have both interpretations. The first sense is that, *Rom. 2.* they that with patience, &c. And *S. Paul,* Be not deceived, God is not mocked: as a man soweth, so shall he reap: for every man shall receive according to that hee hath done in his body, bee it good or evill. Behold I set before you life and death; the broad and the narrow way and gate: *Ut bonis sit bene, sit malis male: finis responsurus medius.* With the froward thou wilt shew thy selfe froward, *Psalm 18. 26.* The second sense is, what measure you mete to others, it shall bee measured againe to you. This is noted by *Abraham* and *Dives.* And *S. Paul,* *2 Thes.* it is a righteous thing with God. An example we have the *Babylonians,* *Ier. 25.* And in the *Revelation:* if any lead into captivity, he shall be led into Captivity; if any kill with the sword, he shall be killed with the sword. This confession did *Adonibezek* make when the Children of *Israel* cut off the thumbs of his hands and his feet. Seventy Kings (saith he) having their thumbs of their hands and feet cut off, gathered

Psal. 3, 4, 5.

Rom. 2. 7.

Psal. 18. 26.

2 Thes. 1. 6.

Jer. 25. 13, 12.

Pro. 21. 13.
1 Sa. 26. 23.

thered crumbs under my Table: as I have done, so God hath dealt with me, hath rewarded me. He that stops his ear at the cry of the poore, himselfe shall cry and not be heard, Pro. 21. *Quodcumque vultis ut homines vobis faciant, facitis illis.* And David grounds his speech upon this, 1 Sam. 6. 23.

The lesson is, we must forbear from wrong, and doe good unto our neighbour, that God may spare us, and doe good unto us according to our workes. But workes are considered not so much according to the substance of the thing done, as the circumstance wherewith it is done: for *aliud est mandati executio, aliud virtus. Executio mandati dicitur id quod ipso opere in mandato faciendum ordinatum est: virtus autem in hoc sita est, ut placeat veritati id quod actum est.* For God seeth not as man seeth: he looketh not upon the outward, but the inward man. A good man out of the good Treasure of his heart, bringeth forth good things; And an evill, &c. Read the excellent exposition of the Labourers in the Vineyard. God is a searcher of the heart and Reines. Yet how saith the Scripture? that to whom much is given, of him much shall be required; & *potentes potenter punientur.* God loves not only *bonum*, but *bene*; otherwise *pretium meretricis* might be accepted, and their workes, Esay 1. and 66. What say we to that of the Papists commendations of infidels workes? Surely, the worke is good, according to the judgment of man, and so hath the rewards that are so deemed of naturall men. So was *Nebuchadnezzar*, *Ichu* and others rewarded. But out of this Observation, that the mind, and not the action is rewarded, here arise two excellent points. The one is, that we must take the definition of a good worke from the Scripture. The end of the Commandement is Charity out of a pure heart and a good Conscience, and faith unfeigned. For God respecteth not so much *opus operatum*, as *opus operantis*: and when it is said, *secundum opus*, it is taken with all his circumstances: for *ordinata* and *subordinata* though they bee not expressed, they are understood; otherwise wee shall commit many absurdities

Esay 1. 11.

11. 13.

Esay 66. 3.

ries in expounding the Scriptures. When the effects of Faith are given to Charity, to the feare of the Lord, to Repentance, &c. Faith must worke by Charity: and a worke *tantum habet virtutis quantum fides & charitatis*. It is Saint *Augustines* rule; *Bonum opus, intentionem fides distinguit. Aug. prefat. sp. 31.* And this overthroweth all the works, that are about merit, for the foundation of the reward is faith, which beares out all the defects of our Conscience and of Charity. The second thing that this doth yeeld is, that all men herein are equalled, because a man is accepted according to that which he hath, not according to that which he hath not.

According to works. Wee must look immediately to our selves, and foresee our conditions of reward or punishment: But we must not lay our foundation there, but goe higher, remembering that of God in *Moses, Secreta mea mihi*, my lawes are for you. And seeing the other vertues are in the sight onely of God, and the works before the world: God that will judge in the sight of the world, will judge according to works.

Reward. Hoc ipsum laborare mercedis loco habendum: It is an honour to doe so here by grace; for it is the uttermost we shall attaine unto in the state of glory. For what is the greatest reward of glory but to stand by the throne and praise God? and it is our duty: yet no man shuts the doores of God in vaine. The servant must come with his Talent, and enter into his Masters joy, or into utter darknes. *Behold I come, and my reward is with me.* Reward, *Isay 40. 10, 62, 11.* But where doth God reward? In this life, or in the next? Ordinarily God doth it in both: he suffereth not the sins of his owne Children unpunished, nor the rightnesse of the heathen temporally unrewarded: he keepeth eternall rewards of mercy for his children, and of plagues for his enemies. That God punisheth his children, read the stories of *Moses, David, Aaron*: that he rewardeth see *supra*.

But hee punisheth his children, not taking his mercy
from

*Esa. 40. 10.
62, 11.*

Esa. 30. 32.
27, 1, 7, 12

from them, but *virga viri*, which at the most can but kill the body; but not *Dei*, that casts both body and soule into hell fire. Yea it is *Enos*, of a weak feeble man. They drink of the Red Wine, but the wicked have the dregs. The strokes of God upon his enemies are described, *Esa* 30. 32. 27, 7. He will not strike twice.

It is good we consider every man his wayes, and turne his feet unto Gods Commandements: for God will enter into judgment even with those that strive to be most in favour. The summe of all is this.

What we have done, and how we have lived towards God, yea and towards men.

O Lord God of truth, that in witnesse of thy constancy, and for reliefe of our infirmity, hast many times and wayes informed us of thy power and mercy: grant that what thou speakest, wee may heare attentively and obediently, and thereby be so qualified through thy grace, to use those holy meanes which lead to a happy end. That when thou takest account of our lives, and tryest our workes what wee have bin towards thee, towards our neighbour; that we may be such as may partake thy glory, and be crowned of thy mercy, *per Dominum nostrum Iesum*.



A Sermon Preached at Saint Crosse WINCHESTER.

PSAL. 82.V.5. *They understand not, they consider not, they walke on in darknes. All the foundations of the land are moved.*

HHe Originall of Magistrates, the duty answerable thereto required in Magistrates, the danger of the defects, and who must remedy what is amisse by the default, there are foure points contained in this Psalm. Magistrates are from God; and he resides among them, Magistrates must proceed like God, partiality must be far from them, Magistrates defects are dangerous both to the state and to themselves: Finally God can and will redresse the evils that spring from them, because hee is Sovereigne in and over those places and persons which are misgoverned by them. Of those foure points I have chosen the third, and thereof but one part; even so much as it is contained in this fifth verse, whereon for my better direction, and your fuller satisfaction, it may please you to observe with me these three points.

First, The defects in the Magistrates, *They understand not, they consider not, they walke on in darknes.*

Secondly, The danger of the state, *All the foundations of the land are moved.*

3. The Collection of both, which may bee framed two wayes; either thus, *They understand not, and therefore all the foundations are moved*; or thus, *They understand not, and yet*

yet behold, *all the foundations, &c.* Of these two senses, the first makes the danger of a state, the fruit of a bad Magistrate; the second taxeth in Magistrates stupidity, if they be not moved with the Common-wealths calamities. To these three points, by Gods assistance and your Christian patience, I will speake briefly and in their order. *They understand not.* The mother of imperfections and root of all defects markable in Magistrates, may bee reduced to three, all mentioned in the first part of the verse: for either they understand not, and that is Ignorance; or they consider not, and that is Negligence; or they walk on in darknesse, and that is want of conscience.

Touching ignorance, the Son of *Syrach* reckoning diverse trades, some manuary, some imployed in husbandry, concludeth in effect thus. Although without these a City cannot be maintained, yet by these a City must not be governed: these sit not upon the seat of judgment, these cannot declare the forme of the Law, they are not meet to discern hard matters: such things must be left unto the learned, which must with much paine attaine great wisdom, *Pro. 8. By me Kings Reigne, and Princes decree Justice: by me Nobles beare rule, and all the Iudges of the earth.* And the Author of the booke of *Wisdom.* *If your delight bee in Thrones and Scepters, then honour Wisdom.* When *Moses* tyred with the government of all *Israel*, would unburthen part of his charge upon other mens shoulders; bring (saith he) unto me men of understanding and wisdom, knowne men among your Tribes, and I will appoint them Rulers over you. And *David* exhorteth thus, *Psal. 2. Bee wise o yee Kings; be learned, yee that are Iudges of the earth.* It was a speciall Cavcat in *Artaxerxes* Letters Patents granted to *Ezra*, Chap. 7. *Thou o Ezra, according to the wisdom of thy God, which is in thine hand, appoint Iudges & Arbiters over the people; even such Iudges and Arbiters which know the law of thy God, and teach thou them that know it not.* The reason of this rule and practise is delivered by the Son of *Syrach*, a wise Iudge nourisheth the people with discretion, and the government

Ps. 8. 15.

Psal. 2. 10.

Ezra. 7. 25.

of

of a prudent man is well ordered; but it is a heauie judgement when fooles do sit upon the seat of God. God Himselfe hath spoken it, *I will appoint children to be their Princes, and babes shall rule over them; Children and babes, not in yeeres, but in discretion: and mark the reason, that they may oppresse one the other, every man his neighbour; the young shall presume against the old, and the vile against the Noble.* It is not then without cause, that the Preacher recounteth it for one of the evils which he hath seene under the Sun, namely, *that folly is set in great dignity, and they that are rich in understanding, (for so he meanes, as it appeares by the Antithesis) do sit in low or base place: for as snow in Summer, and raine in harvest, so (saith Salomon, Pro. 26.) is honour unseemely for a foole.*

Ecc10.1.

Esa.3.4.

Esa.10.1,2.

Pro.16.1.

A Governour then must be wise; and his meanes of wisdom are two: the one from earth, the other from heaven: from earth, for by his owne Industry hee must conceave the grounds and rules of Law, he must consider the Judgements of former men, he must compare the events of sundry times, and his understanding must be, *multorum mens in unum collecta*, as Nazianzen speaketh of a History; that is, his understanding must bee compounded of the discretion of many men. Besides this, from heaven hee must receave the spirit of God, that Heroicall spirit, which is vouchsafed them that sit upon the seat of God. Mens causes are mutable, as are men, and receave manifold Sophistications by the cunning of men: therefore resolution of them and judgment upon them, must proceed from men which can thoroughly sound the nature of them; which is very hard for a meane naturall man: therefore doth God grant an extraordinary spirit of wisdom to *Moses*, and also to the seuentie Assistants of *Moses*; to Princes, and to such as are joyned in Commission with Princes. It is true, that the lesse the *Jewes* had of meanes naturall, the more they had of supernaturall: but no nation was ever so furnished with the naturall, but it had need of the supernaturall: and God never denyeth it, if men have grace to pray for it, if when they are called

upon earth to supply the place of God, they become humble petitioners with *Salomon* for wisdom unto God. But of that which hath been spoken, the nature and parts of the first defect, may be easily conceived; Ignorance is opposite to government, and that Magistrate is ignorant which wanteth those meanes, which he must have either from earth, or else from heaven.

Heb. 4. 13.

Pro. 9. 21.

2 King. 21.

13.

* Iob searcheth the cause he knew not, diligently.

29. 16

Judges make too much speed Lawyers take too

many causes, and are careless of them and of the Evidences. Lawyers respect more the persons than the Law.

vid. Acts

14. 19.

The second defect is Negligence, they consider not. Although all things be naked (as *S. Paul* speaketh *1. Cor. 4*) before the eyes of God, yet is there a solemn inquisition and processe annexed commonly to the eminent judgments of God. Read it of *Adam*, of *Cain*, of *Babel*, and of *Sodom*. Yea to this purpose God is said to proceed sometimes with scales or weights, sometimes with line and levell, and sometimes with a touchstone. With scales and weights. *All the wayes of man are before the eyes of God* (saith *Salomon*) and he pondereth all his ways with line and levell, *Pro. 5* I Will (saith God) 2 Kings stretch forth the line of *Samaria* upon *Jerusalem*, and the plummet of the house of *Ahab*, that is, I will measure unto them the same judgment. Sometimes with the touchstone. So God is said not only to search the hearts, but also to try the reins. In a word, the author of the book of wisdom giveth this rule of Gods proceeding: hee disposeth all things in number, weight and measure. God needeth no such circumspection, but his actions are mens directions. Gods warinesse doth condemne mans rashnesse; hee teacheth us, that it is hard for man not to swerve from equity, except he pronounce with great maturity. * The Emperours *Tiberius* in *Dion*, and *Theodosius* in *Theodoret*, are commended for deferring execution upon judgment, the one ten dayes, the other thirty; that deliberation might correct what is done in passion. And indeed right judgment given without circumspection quired in judgment, doth make that decision to be a sin to the Judge, which is just in regard of the cause; for God loveth not Adjectives, but Adverbs; that is, considereth not so much what we doe, as how. The parts of a Magistrate

istrates negligence are three : either because he taketh not sufficient time, or because his industry is wanting to his times, or finally looking through the spectacles of his bribes two blind affections, prejudice and partiality, suffer him not to see the truth, although he take never so much time. I need not amplify; being but briefly uttered, they may be fully conceived. The sum of the second defect is, that a sentence of a Magistrate, which cannot be easily recalled, must not be rashly pronounced : as God, so the Magistrate must pronounce leisurely, carefully, unaffectionately, Otherwise he is ignorant of the cause, and that willingly ; and hee cannot excuse himselfe before God, if he judge unjustly.

The third defect is want of conscience, they walk on in darknes. Darknes and light, as naturally, so spiritually are opposed on to the other, and may be conceived the one by the other. Light naturally hath three properties ; it is cleare, pure and pleasant : therefore it noteth spiritually clearenesse of understanding, purenes of conversation, and blessednesse of condition : so contrariwise darknesse hath three properties ; naturally it is obscure, impure and unpleasant, and noteth spiritually obscurenes of understanding, impurenes of conversation and cursednes of condition. Not to touch the other branches, unto this place I fit the second, by darknes understanding sinfulness, for that ignorance was taxed in the first note, they understand not ; and cursednes is an effect of all the three defects. The middle sense then agreeth best to the place ; for wicked men are called Children of darkenesse, their state is a subjection to the prince of darknesse, and their deeds are called workes of darkenesse. To walk is to proceed, not with feet, but with affections : for as the earth is the middle place, so our birth is the middle way between hell and heaven ; and because our soule is an active substance, it never maketh a stand ; we ever move on, either in the broad way to hell, or the narrow way to heaven, Salomon teacheth it by a resemblance ; *the way of righteous men is like the morning light, which shineth more and more untill the perfect day : but the way of the wicked*

is darknesse, like the evening twilight, that thickneth more and more untill the midnight, that is, they goe on in darknes, untill they come to utter darknes. To walk on then in darknes is to proceed in wickednes. But because Magistrates do lustaine a doub't person; one as they are men, the other as they governe men; wee must consider what is their especial wickednes, not as they are men, but as they govern men. Governours, as the Scripture speaketh, must bee l'ght of the eyes, breath of the nostrils, and confidence of the hearts of the people. A good Magistrate must be a refuge against the wind, and as the shadow of a mighty rocke in a weary land, that is, the good of the land must be procured, and the evill removed by them. But bad Magistrates are compared to nets and snares, which serve to ensnare and take the people; to bryars and thornes, which serve to spoile and fleece the people; to Wolves and to Lions, which murder and devour the people. In a word, the three main sinnes, which the Scripture doth condemne in Magistrates bee, First, their wilinessse. Secondly, their Covetousnesse. Thirdly, their bloudthirstinesse. The summe then of the third defect is, that bad Magistrates, whose care should be to provide for the common weales happinesse, are commonly Ring-leaders unto the greatest wickednesse, purposely, gladly and obstinately, given over unto sinfulnessse. And this of the three defects, the Magistrates ignorance, negligence, and want of conscience. I come to the second point.

II

The second point opens the danger of the state in these words, All the foundations of the Land are shaken. Corporations are commonly resembled to buildings; because as buildings, so corporations, must have their parts united, and the whole supported; otherwise either of them would bee easily dissolved and subverted. The foundations of a land are those things which do establish a land. In a Christian Common weale the foundations are double; one as it is a Church of God, the other as it is a society of men. First as it is a Church of God, the foundations are threefold, First God,

I

God, Secondly Christ, Thirdly the holy Spirit. GOD, for in him we live, move and have our being. GOD is called I E H O V A H, because he is of himselfe, and every other thing is of him, by him, and for him; so if there bee no God, there can be no world. It is then the foolish Atheist that saith, there is no GOD; that neither good nor evill proceed from GOD; that if any of the wicked are preferred of GOD, there is no reason why we should looke for a judgement day of GOD. The second foundation is CHRIST, who of GOD is made unto us *wisdom, righteousness, sanctification and redemption*. And it is the voyce of the superstitious Papist, that perverteth this wisdom of GOD by coupling traditions with the Word of God; this righteousness, by sorting their merits with the precious blood of the Sonne of GOD; this sanctification, by presuming of their perfections greater than they can bee attained unto by the Law of GOD; this Redemption by their Purgatory, a place wherein themselves doe shut, and from which they doe loose men without warrant of the word, or concurrency of the worke of CHRIST, First, the onely Redeemer granted to the Church of GOD, and Secondly the onely foundation of those living stones, whereof consisteth the spirituall House of God: we must be founded not on this, but on the former faith.

The third foundation is the Spirit, which they have of God, which are called to be sons of God, by this Spirit they live, by this Spirit they are led, by this Spirit they bring forth fruits, and are employed in works: such fruites and such workes as God hath commanded, and by which the Church may be benefitted. Saint Paul tells the Ephesians (Chapter 3.) *that they must be founded in love, and wisheth Timothy, that he exhort men, that they be ready to distribute and communicate, laying up for themselves in store a good foundation against the time to come.* These three foundations of the Church have a mutuall Collection: for the second cannot bee without the first,

Acts 17.28.
Exod. 3.14.
Rom. 11.36.

Psal. 14.1.
Mat. 4.1.2.
2 Pet. 39.10

1 Cor. 1.30.

Esa. 28.16.
1 Cor. 3.11.
Eph. 2.1.18.
1 Pet. 2.4.5

Col. 1.8.

Eph. 3.16.
17.
1 Tim. 6.18.
19.

nor the third without the second. For God was in Christ redeeming us, and from Christ wee receive that Spirit which sanctifieth us; we must hold them joyntly as one, because we raise, if we deny one.

2

Jer. 30. 18.

Deut. 17. 15

2 Sam. 5. 1.

The second foundation is of the common weale, and that is also three-fold: the person of the Prince, the execution of justice, and the care of the common good; the person of the Prince must be naturall. God by his Prophet *Jeremie* (Chap. 30.) promising to return the captivity of *Iacobs* tents, and to have compassion of his dwelling places, addeth, that *the City shall be founded upon her own heape, that the place shall remaine as aforesaid, the people shall be founded as before time, for their noble ruler shall be of themselves, and their Governour proceed from amidst them.* In the Law God commandeth the Israelites, *If they chuse a King, they shall chuse one of their own brethren.* The reason why the *Israelites* resolved joyntly to take *David* for their King, is because they were his bones and flesh: there must bee a naturall conjunction, where we look for a naturall affection. Grafts do alter their stocks in nature; for sweet fruit graft into a sowre stocke doth not yeeld fruit answerable to the sowre juyce which is naturall to the stock. But it is not so in Policy: the Prince which is the stock, will communicate the nature of his own juyce unto his people, weh are to him as grafts. Our *Chronicles* (to seek no further) record wofull experience hercof in the sundry alterations in this state by *Picts*, and the *Danes*, the *Saxons*, and the *French*: yea although by counterfeited pedegrees they doe pretend themselves to be naturall, yet when occasion serves they, will betray themselves to be unnaturall. *Herod* burnt all the genealogies, thereby to recommend himselfe for a naturall Jew. But *Flavius Josephus* History is prooffe enough, that he is but an unnaturall Jew. Physicians teach that herbs and plants though they bee wild, yet if they bee naturall, are more wholesome and *Soveraigne* then herbs and plants set by the Gardiner, which are caused by art, and therefore are unnaturall. Men must take heed, least with the foolish

Iewes

Jewes they be come of the stock of the Herodians, or cry out against themselves, they will have no King but *Cæsar*.

The second foundation of a Common-wealth is execution of judgement. GOD by *Esay* promising manifold blessings to the *Jewes* remembers this for one, that they shall be founded in righteousness, and be farre from oppression. *Chap. 54. Salomon* saith, that righteousness is an everlasting foundation. Although the soule be in the body, yet is the soule the foundation of the body; for the members of our body are knit together by sinewes and by ligaments, they are imbroydered with veines and with arteries, and they are covered with skin: but if the soule with naturall heat do not foster these united parts of the body, if with spirits I doe not stir and move the body; corruption will quickly deface the goodly fabrick of the body. Lawes are so many ligaments of the societies of men, and good orders are as the veines and Arteries of the society. The society is as the skin that covereth the goodly politick body of men: but if the executing Magistrate be wanting to this body, there cannot be long continuance of body. Never any Common-weale perished for want of lawes, their bane have bin the cold execution of their Lawes.

The third foundation is the care of the common good. The Plow (saith *Salomon*) maintaineth the Scepter; and where there is a continuall expence, there must be a carefull supply. All rivers run into the Sea, but all rivers must be nourished by waters which doe through the pores of the earth flow from the Sea. The husbandman neglects not to take care for his seed Corne, because by means thereof he reapes a plentiful harvest of Corne. In the book of *Judges* in a Parable of Trees, good Magistrates are compared unto fig Trees, to Vines and to Olives; because as these Trees are painefully dressed, so by these trees the husbandman is plentifully refreshed. But bad Magistrates are resembled unto brambles, because how much juyce soever by them is sucked, yet no fruit from them is gathered, yea they look still as though they were starved.

The

The application is easie. God in the common-weale of the *Jewes*. ordained the Sabbath and the yeere of Iubilee, to continue a proportion betweene his people, in regard of their liberty and wealth. The meaning of those yeeres is not onely ceremoniall, but also Morall; as in the body of a man, if any part exceed his due proportionable measure, it is monstrous in it selfe, and dangerous to the whole; so it is in the Common-Wealth. Cities must be maintained, the people must bee employed, a summary of wealth must bee provided, if we desire that the societie of the people, and Majesty of the Prince be long continued. And thus much of the double foundation of a Christian Common-Weale.

A second note to be observed in this second maine point is gathered out of this word *All*, for it importeth the communication of the severall parts of this double foundation. For as *Cicero* writes of the foure Cardinall vertues, Prudence, Fortitude, Iustice, and Temperance, that they are so knit together, that he which hath one hath all, and he which wanteth one wants all; Or as in the Vitall parts of the body, Liver, Lungs, the heart and the braines, he that enjoyeth one enjoyeth all; and he that perisheth one, perisheth all: so fareth it with the foundations of a Christian Common-weale; they are chained so together, that they stand and fall together.

A third note is gathered from the word moved, which argueth a great force in sinne, when it prevails against them, which are of greatest judgment to discover sinne, and greatest power to repress sin: sin beginneth commonly with the weakest: so it began not with *Adam*, but with *Eve*: but where it can be least resisted, it may soonest bee corrected. If a private man be given to sin, the Magistrate can easily bridle him from sinne; but Magistrates sins are most conspicuous and dangerous, like diseases, sharp and venomous, by which the whole body is speedily infected and desperately destroyed. When the weather or wind beates upon an house or a tree, well may it untile the house

or overthrowd the tree; but if the Tree bee well rooted, and the house well founded, the danger is easily recovered, both of the house, and of the Tree; it is not so, that either the root bee loosed, or the foundation moved: the moving then of the foundations doth imply a desperate state of the whole building. The sum of the second point is this: The Common-Weale, that it may be continued, it must be established, established spiritually, and spiritually on God, Christ, and the *Holy Ghost*; civilly, upon the person of a naturall Prince, the execution of wholesome Law, and the care of common good: All which must be conjoynd, for that by the ruine of one, the rest are endangered; and if all faulter, the common-wealth is desperately hazarded. And thus much of the second point.

The last note is the connexion of the first point with the second, which connexion may be made two wayes: the first makes the dangers of the State to be the fruit of a bad Magistrate, and is framed thus. They understand not, they consider not, they walk on in darknesse, and therefore all the foundations of the land are moved: for a proper cause cannot be without his effect. And it is *Iehosaphats* speech, as we reade in the second book of the *Chronicles*, and the nine and twentieth Chapter, answerable to the *seed will the harvest bee*. You cannot overthrow a foundation, but by violence; and there can be no stability of the foundation if it be forced by violence. Magistrates vertues and vices keep no meane; their excellency breedeth a publike either blisse or curse: for the eyes of all are upon them, the lives of all are conformed to them, and the state of all dependeth on them. This is the reason, when vertues are so earnestly commended in them, and honoured in them, why they are so commonly dehorted from vice, and censured for vice.

The second Collection must be framed thus, *They consider not, &c.* and yet behold, *all the foundations of the land are moved, Psalme*: The Common-Weale is like unto a ship, the people are passengers, the Magistrates, Officers,

Q

Adversity,

Psal. 82. 5.
Esa. 59. 4. 9

adversity, like unto Shipwrack, evill Magistrates are like to foolish Ship-governours, who in a storm labour not to save the ship, but rob the passengers in the Ship, as if together they should not sinke with the Ship. Good Magistrates should execute judgement, and prevent Gods judgement; so did *Phinees, David, Moses*. They may not palliate diseases, lest they fester more. It is the phrase of the Law commanding Iudgment,

Iob 29. 12.

*Thou shalt put away evill, Misera
respub. quæ neque vitia, neque
remedia ferre.*



A
 SERMON PREACHED
 AT FARNHAM NEERE
 WINCHESTER.

PSALM. 132. 11, 12.

*The Lord hath sworne to David, and he will not shrink
 from it : of the fruit of thy body will I sit upon thy
 Throne.*

*If thy sons keepe my Covenant and my Testimonies that
 I shall teach them, their sonnes also shall sit upon thy
 throne for ever.*



His *Psalme* is one of thole fiteene which are
 called *Psalmes of degrees* : of which title
 whatsoever reason can bee given fitting
 the rest ; surely if wee consider the argu-
 ment of this, it may well import the ex-
 cellency thereof, and why ? It is nothing
 else but a sacred emulation, wherein God and a King con-
 tend ; the King in Piety, God in bounty. The King de-
 clares himselfe to be a most eminent patterne of zeale, and

God himselfe to be a most magnificent rewarder of his servants. The King debarreth himselfe of all worldly contents, while he is busily providing to entertaine God : and God who filleth Heaven and Earth vouchsafeth to lodge in that place which was provided by the King. The King presents his supplication not only for himselfe, but also for his charge, the Priests, the people : and God restraineth not his blessing to the King, but also at his suit enlargeth it to Church and Common-Weale : finally, the King bindeth himselfe to make good his duty with a Votive Oath, and God reitipulaterh with an Oath that which he promiseth both to King and kingdome : to the kingdome in the words that follow ; but to the King in those that now I have read unto you.

This speech then is directed unto the King, unto *David* ; but it containeth a blessing which redounds unto his issue, The fruit of his body. This blessing is no lesse, then a Royall succession in the Throne of *David* ; *Davids* sonnes shall inherit it, but it is God that states them in it. They shall sit, but I will set them, yea so set them that they shall never fall ; they shall sit for ever : the succession shall be perpetuall And hitherto the promise runnes absolute : it is qualified in that which followeth. *Least Davids* sonnes, if they be left without Law, should live without care, they must know that the succession shall be perpetuall : but the promise is conditionall, if *Davids* sons conforme themselves to God, if they keepe my covenant, whereof they cannot pretend ignorance. And they have an authentical record : the record, *My testimonies* ; authent'icall, *I my selfe will teach them*. You see the Kings blessing, it is very great : but least the promise thereof bee thought too good to be true, God secures the King with a most unchangeable warrant : the warrant is his Oath, *The LORD sware*, and this warrant is unchangeable, because sincere, he swore in truth. 2. Stable, *he will not shrink from it*. And what could King *David* desire more for his owne house, then a promise of such a blessing,

sing, of such a warrant of that promise? Yes he might; and no doubt hee did desire; and God also intend to him more than the letter of this promise doth expresse, even the accomplishment of the truth, whereof this was but a type. And what is that? The establishment of the kingdome of *Iesus Christ*.

So then this Scripture containeth Gods promissory Oath, for continuing the crowne of *Israel* in the lineage of King *David*. The points therein to be considered are two; the promise, and the warrant thereof: the warrant is Gods oath, a sufficient Oath, neither false, nor fickle. In the promise we have, first the person to whom, King *David*; and they for whom it is made, *Davids* sons. Secondly the matter whereof it doth consist, a succession in King *Davids* throne; and that perpetuall, yet conditionall. But whereas the consideration of the warrant is single in the promise, all things are double to be considered, in the type, and in the truth. I begin with the Warrant, and therein with the Oath.

The Lord sware. That God made this Oath, wee are taught also *Psalm* 89. but when it is not agreed. Some thinke that Gods Word signed with any of his Titles, *Thus saith the Lord. The Lord of Hosts, &c.* is equipollent to an Oath, and thereupon conclude, that this Text referres to that message sent by *Nathan*: although the correspondency betweene the two places favoureth their conjecture, yet it is more likely, that as the last words of *David* registred, *2 Sam.* chap. 23. intimate, God reiterated the promise immediately to the King, and then bound it expressly with this Oath: questionlesse in *Abrahams* case Saint *Paul* saying, that by two immutable things, his Word and Oath, wherein it was impossible for him to lye, God shewed the stablenesse of his counsell, manifesteth a difference betweene, by my selfe have I sworne, which is an Oath, and thus saith the Lord, which is only a signification, that the Word spoken is Gods. A difference certainly there is betweene these two speeches: but this difference must

Psa 89. 3.

2 Sam. 7. 8.

2 Sam. 23.

2. 3.

Heb. 6. 18.

not be mistaken; it is *quoad nos*, not *quoad Deum*: the one doth oblige GOD no more than the other. Perfection can as little bee added to his bare word, as to his nature. But GOD condescends lower to our infirmitie when he maketh an Oath, then when hee onely speakes the word. Therefore the Apostle saith, that if wee lift up our eyes to GOD in swearing, he did *θειωτερον επιδειξαι*, use superfluous confirmation. But if wee cast downe our eyes upon our selves, it was necessary hee should sweare, *ἵνα ἰσχυρὸν ἐσθλίσῃ τὸ χαλκόν*, to settle our distrustfull hearts. A timorous man that passeth over a broad streame upon a narrow planke, if hee see the same thorough a Cristall Glasse, will be more hardy in venturing, not for that his bridge is bigger, but because it seemes to bee: so fareth it with us that passe the troublesome sea of this world by that narrow way that leadeth unto life: wee feare drowning every steppe, wee dare not be bold. If GOD onely say, I will not faile thee, I will not forsake thee; wee will have the better hold on God. See then the mercy of our Gracious Father, strengthening the feeble knees of men by a multiplied heavenly light; hee is content, as if his bare promise were questionable in the Word of God, to make oath, as a man, that so man may not doubt to trust God.

But what is Gods Oath? Saint *Paul* tells us in generall, that God having no greater, swore by himselfe: but elsewhere the Prophets set downe diverse formes in particular, *By my bolinesse, by my right hand, by my Life*. Ioyne Saint *Paul* to the Prophets, and you may see that these diverse formes have but one substance; for GOD is but one, yea onenesse, yet selfe, seeing all in GOD is GOD: only because the riches of the nature of God cannot bee conceived by men at once, what one forme cannot expresse to our capacity in full, that many doe, but every one in part, and yet so, that the mentioning of one forme of GOD excludeth not the rest, but teacheth us rather, that GOD will manifest that

that Attribute specially which then he names. Even as in a Consort, though many sing, the rest favour their voyces, that some one which may best affect, may most be heard: so from GOD some one Attribute, but in consent with the rest, sounds out his Glory, to make the deeper impression thereof in our hearts. Of all these formes here is none mentioned, but *Psalm 89.* there is: there wee reade, *I have sworn by mine holinesse*; with that Oath is this very promise in that place confirmed. Now Holinesse when it is ascribed unto GOD, is nothing but an exclusion of all grosse concept of him, of his being, of his life. As wee may not represent his being by any Creature, so may wee not dreame that in his life hee resembles any sinfull Creature. They are branded for ungodly, *Psalm 50.* that thought God like themselves, like in sinne. The contrary should bee true; man should beare the Image of God, the Image of his goodnes. *Reye holy, for I am holy.*

Psalm 89. 35.

Psalm 50. 21.

But not to range; so much as sufficeth our purpose, of the holinesse of God, is set downe by *Balaam*, *Balaam* inspired by the Holy Ghost. *Numbers 23.* *God is not as man, that he should lie, nor as the sonne of man, that he should repent.*

Nam. 23. 19

Behold the parts of that holinesse which God points at, where hee sweares it stands in *veritate mentis*, and in *certitudine veritatis*: hee sweareth what hee meaneth, and meaneth no more then hee can doe: This harmony of GODS Will and Power are the substance of those two Characters which here are stamped upon his Oath, *Sincerity* and *Stability*. Wherefore forbearing to speake more of this forme of Gods Oath in generall, I proceed to the particular parts thereof. The first is truth. God sware in truth.

Betweene God and man the Apostle puts this difference; *Let God bee true, and every man a liar.*: for man if but a meere man, may deceive, or be deceived: but neither of these are incident to God, *neque actu, neque potentia.*

He

He is *aliquid* (as saith the Apostle) he doth not, hee cannot lie; he is not, he cannot be deceived. And therefore he speaketh *aliquid infortis* (as *Nazianzene*) without any slip of tongue. And no marvaile, seeing he is not only the Originall of all truth, but also Truth it selfe by nature: so that it is no more possible for falsehood to be at one with God, then for darknes to consort with light; both import a reall contradiction.

But what is truth? I meane not reall, but verball truth. Words. by their instruction should be as a Glasse, wherein the hearer should behold the speakers mind; and they should receive no other impression from the swearer, then they reflect upon him unto whom wee sweare: so that one truth there should bee in our words, but it should have a double respect; one to our meaning which it must represent, another to his understanding whom we doe informe. The Father of Lies hath taught men how to divorce these two respects; and double dealing hath bred a double truth, in stead of the double respect of one truth; so that now wee are driven to a distinction; of *veritas loquentis*, and *loquela, jurantis, & juramenti*. The first is very ancient. The Devill that can transforme himselfe into an Angell of light, taught his instruments the Old Heretickes, with his false light to cover their workes of darknesse. Saint *Irene* reports that *Valentinian* did *simulare Ecclesiasticum tractatum*, use phrases of the true Church, but in their hereticall sense. *Tertullian* observeth, that the *Marcionites* did *carnis resurrectionem imaginaria significatione distorquere*, corrupt the Article of the Resurrection by a smothered sense, which could not be suspected in their words. The equivocation of *Aius* is too well knowne to bee repeated. Saint *Irenaeus* rule is enough: *Sic verba temperant, ut aliter haereticus, aliter Catholicus audiat*. The same words receive a different comment, according to the difference of the hearers. The Practicke doctrine of too many Romanists is no lesse wickedly ingenious in abusing the understanding both

of

l. 3. c. 5.

In resur-
rect. car-
nis. c. 6.Rupert. l. 10
cap. 11. ad
Oceanum.

of Magistrates and Ministers : for they can not onely speake, but sweare too; truly, as they say, *secundum veritatem jurantis*, according to their owne meaning; and yet informe the Magistrate falsely, *secundum veritatem iuramenti*, if you looke to his meaning that doth minister the Oath.

But what is this? (to say nothing of their subtile taking of Gods name in vaine) what is this, I say, but the perverting of that end, for which God ordained an Oath? God ordained it for the satisfaction, not of the swearer, but of him to whom we sweare. The words of the Apostle are plaine, It must bee *mens astrictoria et reprobatoria*. The end is double, to determine any further inquisition, if the Oath bee assertory, for that is *mens astrictoria*, to settle all wavering, if it be promissory, for that is *reprobatoria*. But let them be sure, they shall, except they repent, bee justly punished, as the Wiseman speaketh, that sweare unjustly to deceive. He addes the reason; because they despise holinesse, the first Character of the holy Oath of God, and that is truth; for whatsoever cunning is used by men, Gods Oath hath this double truth, & *jurantis* & *iuramenti*: he sweares not in any reserved sense of his own, but to the intendment of them to whom hee makes his Oath: so that his Herald the Minister may well take up those solemne words, which were used in the *Romans* league. *Illa palam prima postrema ex tabulis cerave recitata sunt sine dolo malo, utique ea hic hodie certissime intellecta sunt.* In Gods Oath there is neither equivocation, nor mentall reservation; he sweares in truth. And thus much of the first property of Gods Oath; hee is not like man, that he should lye: and this property is to be imitated by man.

The second is more peculiar to God, The stableness of the Oath. For though all men should sweare in *veritate mentis*, yet onely God can sweare in *certitudine veritatis*; it is onely for him to say, I will not shrinke from it. And why? only Gods free will is reciprocally with his execu-

tive power, so that he cannot will more then he can doe, neither can doe less then he can will: but the creatures will is of larger extent then his power; which is the cause why even in thole things whereunto our will inclines aright, wee presume too much, as Saint James hath taught: if we promise our selves the doing of them without this clause, *If God will, If we live.*

But to returne to God; to make him change, there must be some cause, either from without, or from within: from without it cannot be, for all other things live and moove, and have their being in God: so that he can remit and intend his creatures forces, as seemeth good to him; hee proportionateth all sorts of meanes to compass his end, wherein all things serve him, and who hath resisted his will? From without then there can bee no cause, much lesse from within; for his word, before it was spoken, was tryed to the uttermost, as the Psalmist speaketh, *as silver tryed seven times in the fire*: there is no error to bee corrected in it; seeing as in wisdom God made all his workes, so hath he spoken all his wordes: and what hee hath wisely resolved, hee will not unconstantly alter.

Orat. 53.

Ἀρεῖαν ἰδοὺ (saith Nazianzene) τὸ ἀποβλήτους ἔν. It is the foole that changeth like the Moone: but Gods word is as the direct beames of the Sunne, which passe through the aire unmoved of the windes; and though reflected of the earth, yet grow they more bright, more hot: even so God turneth the rage of man to his praise, hee restraineth his furiousnes; for *with him there is no variablenes nor shadow of change.* True it is, that God is said to repent; but the Fathers joyntly agree, that his repentance is mutation, not *afflictus*, but *affertus*: hee changeth his creatures, unchangeable in himselfe; even as a chirurgeon, who begins with one kind of plaister, when that hath wrought his force, layeth another kind, doth not alter, but pursue his former resolution, which was, by those divers plaisters to cure the sore: even so, whatsoever alteration

Psal 76. 10.

betalls

befalls us, God did eternally decree it, and decree it as it befalls. So then wee must acknowledge that his word, much more his Oath, is a standing word, as the Scripture calleth it, *a prevailling Word, an enduring word.* All flesh is grasse, and the glory thereof but as the flower of the field: the grasse withereth, the flower fadeth, but the word of the Lord abideth for ever, saith Saint Peter. Christ goeth further: *heaven and earth shall perish; one jote or one tittle of the Law shall not escape, till all things bee fulfilled.* Particularly in one case; thus saith the Lord; *If you can breake my Covenant of the day, and my Covenant of the night, that there should not bee day, and night in their season; then may my Covenant bee broken with David my servant, that hee should not have a sonne to raigne upon his throne.*

And what is our lesson? Truly first, *ἐνστανθὴν ἡμεῖς καὶ δὲ ἐν τῇ αἰῶνι λόγῳ ποιοῦμεν*, as Nazianzene adviseth, as neere as wee can, though wee cannot as constantly as God, not to have a heart and a heart, but to say with King David, *I am sworne and am stedfastly purposed.* It were to bee wished there were such constancy in our Oaths; so many would not retract the Oath of that Allegiance which they owe without an Oath. The more is the envious man to bee looked unto, that workes into simple consciences such erroneous concepts. *Prinquam sentiantur spine, tam redvivuam quam adustam procellat quamque Deus.* Good husbands suffer tares to grow till harvest, but they weed thistles before the corne be ripe. I leave the cutting of these thistles and thornes (for they are to us as the Canaanites were to Israel;) I leave them I say, to the temporall sword, whom it concernes neerely, that their field be not overgrown with them; even as much as the losse of their harvest, instead whereof they may else one day scarce find a gleaning. But because their field is also Gods; it were to be wished, that whatsoever is done to the seducers, the seduced might be better and oftner informed. There is no doubt. but if a wise and constant course were taken, Gods blessing

P/a. 33 4-9

Zach 1.6.

P/a. 1. 19 89

1. Pet 1.25

Mat. 5.18.

Ier. 33.20.

P/a. 119. 106

P/a. 58 9.

wise. 18.
v 6

would be as great in preserving truth, and bringing to the truth, as the Devils malice in corrupting so many silly unstable soules. This care sleepest in the Letters of Lawes and Canons; it would be awakened, to doe as much as Church and Common-weale have thought meet. But to leave them, and conclude with our selves. Of the Patriarchs, the Wiseman saith, *that knowing to what Oaths they had given credit, they were of good cheere.* In imitation of whom Saint Paul saith, *I know whom I have trusted, and that he is able to keepe that which I have committed to him, untill that day.* Wherefore let us listen to Saint Peter: and commit our selves unto God, as unto a faithfull Creator: for as King David saith, *No man ever trusted in him and was confounded: and David was the person, to whom God sware in that truth, from which he would not shrink.*

Let us come then from the warrant to the promise, and therein consider the persons of whom it stands. First, to whom the promise was made. This person was David. *God sware to David.* Though no mans worth is such, as to deserve ought at Gods hands, for every mans worth is Gods gift; *Quid habes, quod non accepisti?* and no man must boast, as if he had not received it; yet God never entered into Covenant with any that was not of extraordinary worth. You may perceive it in the story of Noah, Abraham, Phinees. But we have now to doe with David: of him God himselfe doth witnesse, that he was a man after his own heart; that is, as Saint Chrysostome expounds it, there was betweene God and that King, *Individuus amor, & conjuncta Charitas, idem velle, & idem nolle.* Which agreeth with that addition Saint Pauls put to Gods Words, he will doe *omnes voluntates meas*, all my wils; for he was eminent in more than one vertue. Looke on him as a private man; how valiant! hee played with Lions as with Kids, and with Beares as with Lambes. And yet how patient! *milleis meruit martyrij coronam*, saith Chrysostome, he was a thousand-fold Martyr. Looke on him as a King caring for the Church; hee spake truly of himselfe, *the*

zeale

Hom. de
David &
Saul.

Ecc. 47. 3.
ut supra.

zeale of thine house hath consumed me. Which the Sonne of Syrach excellently resemles. As the fat separated from the peace offering, so was David chosen out of the Children of Israel.

Now the fat was only Gods part; the rest of the sacrifice was divided betweene the Priests and the offerer: so David dedicated it wholly unto God, as if none else had any interest in him; and yet behold when he commeth to deale with the common-wealth, what saith he? the earth and all the Inhabitants thereof are out of joynt; I beare up the pillars thereof. Saint *Chrysostome* did not lavish when he said, *In naturâ humana vitam præstitit angelicam*: for doe not the Angels also behold the face of God? and yet are they ministring spirits for their sakes that shall be heires of salvation. So David was indeed the annointed Cherub that covereth, and God set him in honour upon the holy mountaine. You have not heard all: he committed sundry enormous sins: yet such was his Repentance (the *Psalmes* are monuments of it) that *Theodoret* stickes not to say, *Regis admirabilem gloriam effecit splendidiorem*; he was a King admirable for his vertues, but more admirable for his repentance: as it was a stranger sight to see a King of Ninive come downe from his Throne clothed in sackcloth and sit in ashes; then King *Solomon* sitting upon his Throne and speaking parables unto the Queene of *Saba*. Behold then whom God chose to be a *Patriarch*, to whom he gave a name like one of the great ones, like that of *Abraham*: he entred into a Covenant with *Abraham*, and he entred into a covenant with *David*; he sware to *Abraham*, and he sware to *David*; and he sware unto *David*, as unto *Abraham*; concerning his issue, The fruit of his body.

Children are called fruit of their Parents body; to note, that they are only fathers of their flesh: they have another, namely God; which is father of their spirits. Saint *Paul* teacheth it, and the use of it, *Heb. 12*. And this checkes their opinion, that will have soules propa-

Chr. 30. 4.

Jer. 22. 30.

Esa. 38. 14

gated, no lesse than bodies. I will not trouble you with such an unnecessary dispute. Rather this I note, that whereas every mans first desire is immortality; because hee cannot in this world attaine it, hee off-reth supply thereof by his posterity. This phrase then promisseth *solatium immortalitatis*, a kind of immortality. Our mortall part the Sonne of Syrach doth excellently set forth, *A man that hath issue, though he die, yet he is as though hee were not dead; for hee hath left one behind him, that is like him. In his life he saw him, and had joy in him, and hee was not sorry in his death, neither was he ashamed before his enemies. And why? he left behind him an avenger against his enemies, and one that should shew favour to his friends.* Good cause therefore why another Psalm of degrees tels us, that Children are an inheritance of the Lord, and the fruit of the wombe is his reward, *As are the arrowes in the hand of the strong man, so are the children of the youth. Blessed is the man that hath his quiver full of them. Surely, for a King to have his quiver empty is no small curse. God himselfe hath spoken it. O earth, earth, earth, heare the word of the Lord.* Thus saith the Lord: Write this man, (and that man was Jechonias the King, write him I say) *desitute of Children, a man that shall not prosper in his dayes, and what is that, but that he shall be cursed? he addes the reason; for there shall be no man of his seed that shall sit upon the Throne of David, or beare rule any more in Iudab. King Ezekiah, when he was but threatned it, confesseth thus, he chattered like a swallow, mourned like a Dove. And what said Abraham? O Lord God, what wilt thou give me, seeing I goe childlesse? and loe the servant of mine house shall be mine heire.* Happy then was David, and so every one of Davids ranke is happy, that hath a fruitfull Vine, and Olive branches round about his Table. Of whom we may truly say,

----- *Uno avulso non deficit alter.*

Aureus, et simili frondescit virga metallo.

But marke: the King was busie to build Gods house: and

and see how God answers him, promising the building of the Kings house. God requites a building with a building. There is a very apt allusion in the word, upon which the sonne of *Syrach* also playes, when he saith, that Children and the building of a City make a perpetuall name; how much more, if they be a royall offspring, that are destined to sit upon a Throne? And God promiseth *David* sons for this honourable end, *To sit upon his Throne.*

It appeares among the buildings of *Solomon*, and in the *Chronicles* of other Monarchs, that the King had a speciall publike seat wherein he was placed, when he possessed himselfe of his kingdome, and afterwards sate as in his proper state: the Scripture calls it *solium Regni*, as if a kingdome and the Throne were inseparable. So that this phrase doth signifie *insigne Regni*, an essentiall, an incommunicable rite of a Kingdome. This state is incommunicable: the Altar and the Throne (suith one) are both proper; the Altar to God, the Throne to the King. The pride of usurping the Throne will as hardily be brooked by a Sovereigne on earth, as the usurping of the Altar will be borne by the Lord of heaven. Therefore *Pharaoh*, though he did highly advance *Ioseph*, added, *Only in the Kings Throne will I bee above thee.* As it is incommunicable to others, so is it essentiall to a King. In regard whereof Saint *Peter* calls Kings *supereminet* supereminent, supereminent in the Throne. But wherein stands this supereminency? surely in state and power. In regard of the state it is called *solium gloria*, and in regard of the power, *solium judicij*. These two must not be severed. A King must in state ascend above all, that hee may be the more respected when he doth command. God himselfe, that did often shew himselfe as a King, did shew himselfe in that Majestie that he alloweth unto Kings. The places be knowne in *Ezechiel*, *Daniel*, *Revelation*. I need not quote them. But *solium* is therefore *gloria*, because *judicij*. The state is to countenance the power: it must not be only a Throne of glory, but of judgement too.

Nazianzene

1 Sam. 18.
Psa 20.8.

Nazianzene hath an apt description of Kings, they are persons (saith hee) ἐν θρόνῳ καὶ κρίνουσιν. They must not be without a paire of scales in their hands, in imitation of God, of whom the Psalmist saith, *Thou sittest in the Throne, that judgest righteously.* And such a Throne indeed was King Davids. At Jerusalem are Thrones for Judgement, even the Throne of the house of David. In such a Throne should the sons of David sit; they were to sit, but God would set them there.

It is superfluous for me to remember you, that *Promotion commeth neither from the East, nor from the West, nor from the North, nor from the South. It is God, that taketh downe one, and setteth up another.* Which is evident by the Prophecies of alterations in the most eminent Monarchies of the world. As for the Anabaptists that admit no Sovereigne title in a Christian Common-weale upon a false ground, that it is a fruit of Adams fall, which ceased upon the Redemption by Christ; it is enough to touch their ignorance, not distinguishing between *Directive* and *Coercive* power. The later is made necessary by sin; the former is as naturall, as sociableness is to man. The Romanists detest Anabaptisme; but they cherish a mysterie of iniquity, that may not be indured by this peculiar of God, *I will set them.* For in their *Pontificale Romanum* they insert such clauses, as have within late yeeres given occasion of Rebellion in this land, Rebellion justified at the Barre upon this ground, that the King is no King till he be anointed. In that booke, as it is reformed by the Counsell of Trent, in the Tract *De benedictione & coronatione Regis*, to the Bishop that performs that Ceremony, the Presentee speakes thus. *Reverendissime Pater, postulat sancta mater Ecclesia, ut presentem egregium militem ad dignitatem regiam sublevis.* And after, the King begins his Oath thus. *Ego, Deo annuente, futurus Rex.* And what is this but a devise whereby the Pope usurped upon the Emperour, and encroacheth by Metropolitans upon other Kings, feigning an *interregnum* which

which in an hereditary kingdome is (questionlesse) repugnant to the fundamentall lawes of all Nations. Therefore against them and all others, we hold that of the Psalm; Our shield belongeth unto the Lord; Our King to the holy one of Israel: hee holds of him and none other: the King doth sit, but God doth set him.

Psal. 89. 18.

And sets him for ever. The succession is perpetuall. Some restraints this untill Christs comming, according to that speech of Iacob, *The Scepter shall not depart from Iudah, nor the Lawgiver from betweene his feete, untill Shiloh come.* Some continue it unto the end of the World, according to these words of the Psalm, *so long as the Sunne and Moone endureth.* They are easily reconciled. Distinguish the Prophecie from the Promise: the Promise speaks of that which might be, the prophecie of that which would be. If *Ierusalem* had knowne those things that belonged to her peace, the enemies had not cast a banke about her, the Romans had not destroyed her, that Throne should have continued as the dayes of Heaven.

But *Iacobs* prophecie meaneth, that for want of performance of the Covenant, *Ierusalem* should faile, when *Shiloh* came; yea and before that, the Tabernacle of *David* should bee ruinous. The ground of that prophecie is set downe, *Psal. 49.* *Many thinke that their houses shall continue for ever, from generation to generation, and call their lands after their names. But when man is in honour, he doth not understand, and so becomes as the beasts that perish: sins interrupt their continuance for ever. Wherefore according to that in Deuteronomy, If any when he heareth the words of this curse, blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine heart, thus adding drunkennesse unto thirst; the Lord will not be mercifull unto that man; but the wrath of the Lord and his Iealousie shall smoake against him, and every curse that is written in this booke shall light upon him: and the Lord shall put out his name from under Heaven.*

Psal. 49. 11.

Deut. c. 29. v. 19

The succession then is perpetuall; but the promise there-

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of is conditionall; *the Condition is the keeping of Gods Covenant.* And so we come from the absolute part of the promise to the qualified; which must not be severed. It was the error of the Kings and Priests of Iudah and Israel excepting against the prophecies, and persecuting the prophets, which foretold the ruine of those kingdomes for the sins thereof: they dreamt that the promise was only absolute; and so howsoever they lived, their state should endure for ever; not remembering that God exacted their duty as well as he promised his mercy, yea and limited the performance of his mercy, according to the continuance of their duty.

Although then Kings bee Lords over their people, yet are they subjects unto God: They can be no greater than Adam, of whom St. Augustine, *Quamvis in mundo dominus positus est Adam, &c.* Though Adam were created Lord of the visible world, yet by subjection unto a Law he was to recognize that he held of a more Sovereigne Lord. It is a fundamental rule of reason, that from whom wee have our being, from him wee must receive a Law proportionable to our dependance on him, be he God or man; Kings from God, and other men from Kings.

They that have bin of Pharaohs mind and have said, *who is the Lord, that I should heare him?* have tryed St. Bernards rule to be true, *Posse eos summovere se felicitati*, but not *subducere se Potestati*; they may deprive themselves of the glory of God, their Throne in heaven, but they cannot exempt themselves from the Sovereignty of God: he will at his pleasure dispose their thrones here on earth.

There is a covenant then betweene God and the King, and it is two-fold: *I will be his Father, and he shall bee my son: he shall build an house for my name, and I will stablish the Throne of his kingdome.* So it is set downe, 2 Sam. 7. The Covenant respects David as a private person and as a King: as a private person, he is to be the sonne of God, (for Davids Covenant doth presuppose Abrahams; but addeth a regality unto it. As a King he is to build an house for

for God, He must be custodious, & *Custos utriusque tabula*: it was so in the Old Testament, it must be so in the New. It is prophesied in the second Psalme; we are taught to petitionate by St. Paul; and St. Augustine doth excellently expresse it. *Aliter servit Rex Deo, quia homo; aliter, quia Rex.* As a man, he must conforme himselfe to the lawes of God; as a King, he makes lawes for the service of God. It is not enough for the King to obey it, as the Child of God; us a King annoynted of God, he must command it; like to *primum mobile*, which moveth it selfe, and all inferior orbis with it. So did the religious Kings of the Jewes, and so did the religious Emperours of the Christians. But where shall the King find whereunto he is ryed by Covenant? he hath an authentick Record: the Record is Gods Testimonies, they are *tabula foederis*. God testifieth his will in his Word. This appeareth by *Moses* in *Deuteronomy*, where the King is enjoyned to describe the Law, when he sitteth upon his Throne: and the same charge is reiterated unto *Ioshua*. *Samuel* giveth the like to *Saul*, and *David* to *Salomon*. Whereupon the booke of the Law was to be delivered the King at his Coronation. You may see it in the Story of *Joash*. The Chaldee paraphrase expounding those words of the Psalme, *the Queene stood at the Kings right hand*, gives it this sense, *Stabit liber legis in latere dextra tua, & exarabitur in exemplare splendor tuus, velut obrizo ophirico*. It is memorable that is reported of *Alphonso* King of *Aragon*, that he read over the Bible with the glosse foureteen times. But this I moreover marke in the word Testimonie, that God speaketh like a King, signifieth his pleasure, without Rhetoricall perswasions or philosophicall demonstrations. There are *lumina Orationis* in the Sermons of the Prophets, which surpass the Eloquence of all heathen men: but the style of the Law runs only with a *Teste*. Yea and simply Gods Word requireth faith, which is the Correlative of a Testimony; *Quare & Quomodo*: Jewish words, as the Fathers call them: our age may call them Atheistickall, which also must bee banished farre from

Psal. 136.

1 Tim. 2. 8.

Deut. 17. 18

Iosh. 1. 7.

Psal. 45. 9.

the Articles of our Faith, and notwithstanding all unbelieving scoffers, the bare Testimony of God must goe current with us as an indemonstrable principle of our Faith, and uncontrollable precept of our life. It must goe current with all; but specially with Kings, who must yeeld unto God what themselves expect from their subjects: this let them not discredit: *Teste meipso*; for God himselfe doth teach it them.

You have heard what is the Record. Now heare, that it is authentickall. God himselfe will teach them. The busineses of the Kings of *Judah* were either *Juris* or *facti*. In matters of fact which were doubtfull, either in peace or war, they had immediate resolution from God, either by Prophets that attended them, or by *Urim* and *Thummim* before the Arke. But if it were *Quaestio juris*, then they were still referred to the Law, the sense whereof they were to require of the Priests, which (as it appeareth in *Nehemiah* and elsewhere) did *dare sensum*, and in their sitting in *Moses* chaire (so long as they sate in the chaire) God did teach by them: so that *qui vos audit, me audit*. But it is no longer then they sit in the chaire; for *ἐπεὶ τὸν νοῦν τοῦ θεοῦ ἀποκρίεται*, as *Basil* well observeth. The Minister is but as the *gnomon* of a dyall, that only points out the motion of the heavens. It is as lawfull for the Prince to prove the spirits of the Prophets as to try his dyall, whether it goe right or wrong. But the Bishop of *Rome* conceits so much of his Infallibility, that he resembles him in *Pliny*, who finding a disproportion between the Diall and the Suns motion, thought surely the earth was moved from his centre, or the Sun had taken a new course, but suspected not that the Dyall had bin shaken with an earthquake: even so they will permit Princes to meddle with matters in the Church, but directed by the supreme Pastor; on whose information they must build so securely, that they must rather think that God hath altered his mind, or Princes passed their bounds, then the Priest can be deceived.

But this place may intimate an extraordinary Spirit of
Wis.

Wisdome which God vouchsafeth Kings; whereunto the phrase respecteth, *My Lord the King is as an Angell of God, knowing good and evil*: Which Salomon prayeth for. Send me that wildome which is *σοφία*; & *ἰσχυρὰ σοφία*, as if there were a speciall wisdome that doth assist the thrones of Princes. And in regard hereof it was, that Salomon elsewhere desires a *docile heart*; and saith, *that the Kings heart is in the hands of God, as the River of waters; he turneth them where-soever it pleaseth him*. Which one wittily expoundeth. All the fruitfulness of a land, as also the barrenness depends upon those streames of wisdome; which God either sends abroad, or withholdeth, by the heart of the King.

The conclusion of this point is. *If ye delight in Thrones and Scepters, O Kings of the people, honour wisdome, that you may Reigne for ever.* 11/5.21.

You have heard the promise that GOD makes the King; but yee have heard it only in the Type. I should (if the time would serve) speake something of the truth, seeing the truth concernes that King; and all Kings as well as the Type. The truth is Christ, whom the Scripture calleth *David*, and the Sonne of *David*. God swore to him, and for him: to him as the head; for him, as that head is mystically joyned to the body of his Church. Hee was borne to be a King, and to make all his, Kings unto God: but not Kings, except they were Priests, and did sacrifice themselves unto GOD. If they were a Royall Priesthood, then were they to sit upon the Throne of the mysticall *David*. *To him that overcometh (saith Christ) will I grant to sit With me in my throne, as I overcame, and sit with my Father in his Throne.*

But the time will not give mee leave to wade further in that mystery. Onely this I adde: that if you separate the Ceremoniall from the Morall, what was spoken to *David* concerneth every Christian King: they have the same charge of keeping Gods Covenant: and they have no lesse the same hope of succession in their Crownes. For as the *Gentiles* which tread the steps of *Abraham*, are

in the Gospell said to be the sons of *Abraham*, the Father of faithfull men ; even so Kings which doe the works of *David*, are the Royall off-spring of *David*, *David* the father of faithfull Kings : which is the cause why our Church on those dayes which wee solemnize in remembrance of the favours vouchsafed unto our Kings, do use the Psalmes that were penned for *David* and his seed .

The sum of all is. God promiseth, he warranteth sincerely and constantly unto Kings in a King, for their seed ; Not only for themselves : that if they forsake not him, he will never destitute them, but continue their Royall line, Monarchs in earth, and Saints in Heaven.

Give then thy judgments to our King, O God, and thy Righteousnesse to the Kings Son ; That keeping thy Testimonies, they may abide in thy Covenant. So shalt thou make good unto them the holy things of *David*, and other Princes that are faithfull ;

A perpetuall succession of this Crown
on earth, and a blessed joynt possession
of a better Crowne in
Heaven.



A
SERMON PREACHED
AT SAINT CROSSE NEERE
WINCHESTER.

·I COR. 10. 12.

Let him that thinketh hee standeth, take heed leaſt hee fall.

ALl men are forbidden to ſinne, by the Law of the Creation : but they which in the Church are by Sacraments conſecrated unto God, have moreover bound themſelves from ſin by a religious ſtipulation. For a Sacrament conſiſts of a viſible ſigne, and an inviſible grace. Of which the ſigne repreſents not only what God offers, but alſo what man vowes : and the grace worketh no leſſe a conſcience of mans duty, then it doth a ſenſe of Gods mercy. Adde hereunto, that by Chriffs Inſtitution theſe two are ſubordinate, and the outward ſigne ſeemeth to make the way more paſſable for the inward grace. Strange then it is that any ſhould affect
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the signe, and neglect the grace; yea boast of Gods seale and neglect his spirit. Not onely so, but even presume to sinne upon warrant of that which containes so manifold a prohibition of sinne; yet some such Corinthians there were. Saint *Paul* in this Chapter taxeth them and maketh good this point of Divinity against them. Sacraments are no priviledges, either for sinne, or from plagues. And because in Morals, Examples are most working proofes; hee tryeth the Corinthians case by the Histories of the *Jewes*. The effect of this Argument is this, *God is no acceptor of persons*; no more of the *Gentiles*, then he was of the *Jewes*: And why? these two particular Churches are similiary parts of that whole one; which is Catholike both in time and place. Though in some other things they differ, yet in substance they agree. GOD in his mercy is equally neere to both, and in his Iustice will deale indifferently with both: Therefore the *Jewes* stories are the *Gentiles* types, types not of Ceremoniall presignificancie, but of morall correspondency: by them they may judge in what termes their persons stand with God, and what their deeds may expect at the hands of GOD. The *Jewes* were as the *Gentiles* are, Sacramentally sanctified, yet they sinned and were plagued. *Alterius casus, alterius cautela*, saith *Gregory* the Great, *lib. 4. Epist. 56*. The *Jewes* harmes must make the *Gentiles* beware therefore whatsoever he be, *Jew* or *Gentile*, that thinks he stands, let him take heed least he fall, as the Apostle concludes in these words that I now have read unto you.

These words then are a conclusion springing from that prooffe, which the Apostle grounded upon the example of the *Jewes*. Wherein it is cleare, that Sacramentall sanctification doth neither exclude sinne, nor exempt from wrath. For the better unfolding of which words, wee may observe in them these two points; a mutabilitie whereunto we are subject, and a Vigilancy whereof wee must take care. The former requireth the latter. We must bee Vigilant, because wee are mutable. Mutable we
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are; for he that thinketh he stands, may fall. Vigilant therefore we must be, lest he that thinketh he stands, doe fall. *Let him that thinketh, &c.*

To begin with our mutability : Our condition is according to our place : this three fold, so is that. The first place, is Heaven : this, as the Apostle calleth it, *is a kingdom that cannot be shaken*, therefore they that are standing pillars there (so Christ calls the Saints consummated) are free from falling. *In that day* (saith the Prophet Zachary) *shall the Lord defend the Inhabitants of Ierusalem*; and he that is feeble, (the word is; a stumbler.) *among you, shall be like unto David, and the house of David as the Angells* : as the Angell of God before them. Now the Angells cannot fall. The second place is Hell; and that is a Goale wherein sinners lye bound hand and foot in chains of darknesse, and that without delivery : they cannot be loosed, they cannot be raised ! their sentence is irrecoverable, and their state unrecoverable. So Abraham tells Dives, Luk. 16. The third place is the earth, the mid-way to the other two, which partaketh of them both : here men both stand and fall. And no marveile : for the best are sonnes of Adam, aswell as of God; partly flesh, and partly spirit : not onely Saints, but also sinners, living in the Church, not triumphant, but militant. And this Church is in the *Canticles* aptly resembled by the Moone; for shee hath her waxings and her wainings : she cometh neerer, and goeth further from the sunne, the Sunne of righteousness, as Malachi calls Christ, in the fourth of his prophesie. So then this admonition is directed to us that are pilgrims, not to them that are at home : to wayfaring men, not to them that are at their journeyes end : and it is directed to us all : *Whosoever thinks he stands. I said in my prosperity, I shall never be removed, thou Lord of thy goodnesse hast made my hill to stand so strong, saith King David. Though al men be offended, ουκ αλιστα νοηται* (saith Saint Peter unto Christ) *yet will I never be offended. Behold great security in King David, and no*

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Psa. 1.5.

Heb. 12.28

Apoc. 3.12

Zach. 12.8

Luk. 16.26.

Mal. 4.2.

Psa. 30.6.

Mat. 26.33

T/2. 30. 3.

Gal. 1. 9.

1. Cor. 2. 11

2. Cor. 11. 14

2. Cor. 11. 14

2. Cor. 11. 14

lest in Saint *Peter*; yet when God hid his face, the King confessed that hee was troubled: and his trouble was a fall, a great downe-fall, as it appeareth, *verse. 3.* where he thanketh God, that *he had brought up his soule from hell,* and revived him from among them that did goe downe to the pit. Christ did looke away from Saint *Peter*, and he stumbled, and fell too; and that very low; for hee denyed, yea forswore his master, so farre was he from standing to, or dying for his master. What can we say then to these things? If a King, a King of Israel, a King after Gods owne heart, if an Apostle, one of those three *Disciples* *Galatians 2.* that seemed a pillar among the Apostles, that was surnamed *Cephus*, in prophesie of his faith: if such a King, such an Apostle, King *David* and *Peter* could not so stand, but they fell, who in the Common weale, who in the Church dare say, I shall never be removed, I will never be offended? Surely, that weaknesse must needs be in all, that tempteth them that are the very best of all. He that thinkes, *Disciple* in fulnesse of sense, he that seemes. Now a man may seeme onely to others, or also to himselfe; so that the sence is somewhat restrained, by translating it; *he that thinkes*: for he that thinke, he stands, seemes onely to himselfe. But it is not done without cause. If a man seeme to stand, onely to others, no wonder if he fall. *No man knoweth the things of a man, save the spirit of man which is in him.* Easie therefore it is to be deceived in our judgement of another man. Hypocrisie may vaile the greatest impiety. *Deceitfull workers* (saith Saint Paul) *transforme themselves into the Apostles of Christ*: and no marvell, for *Satan himselfe can be transformed into an angell of light.* but sinne in orderd is like a sicknesse palliated: it will not be long ere it breake out, and breake out more violently. The example of *Judas the traitor*, *Simon Magus the forcerer*, *Judas the Apostata*, are prooffe enough that such standers will soone fall: but for him to fall that seemeth to himselfe to stand, his case is more wofull, and this admoniti-

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on the more behooffull. The *Corinthians* were too well conceited of their own stability; therefore doth the Apostle presse them with a consideration of their mutability. Hereupon the Translator regarding fitnessse, rather then fulnesse of sense, expresseth the touch that the Apostle giveth at their pride, by rendring it, *he that thinks. He that thinks he stands.*

Standing and falling are words borrowed from things corporall, to note those that are spirituall; alluding both to the comparison of Gods word, to a way wherein we must all walke: In our walking there are enemies that would supplant us; and according to our walking God will respect us, if we be neither foiled of our enemies, nor disallowed of God. In both cases, the Scripture saith, we stand; stand against them, and stand before him. Of the first Saint *Paul* protesteth unto *Felix*, that he endeavoured to have a conscience towards God and men ἀποκρίνω, which stumbleth not, without offence. And how far he had obtained it, he reporteth to King *Agrippa*; for preaching repentance the Jewes tooke me in the Temple, and would have killed me; nevertheless I obtained helpe of God, and stand to this day, witnessing to great and small, no other things then those which the Prophets and *Moses* said should come. And as himselfe was stable, so he exhorteth these *Corinthians* to be ἰσχυροὶ καὶ ἀκλινεῖς, like a house well founded or built upon a rock; though the winds blow, and the waves beat, yet that house will stand: and such are they, who as the Scripture saith, stand. Neither Scriptures only, but Fathers too. In the Ancients nothing more obvious, then that Confessors and Martyrs, are as it were by a proper name called *stantes*, standers. *Standers*, because in persecution they never fell

But as there is a *standing* against our enemies, so is there a *standing* before God; this being a consequent to and a reward of that. *Watch and pray* (saith Christ unto his Apostles) *that ye may be counted worthy to escape all these things; when the day of judgement shall come, and*

Act. 24. 16.

Act. 26. 21

Mat. 7. 25

Luke 21. 36

Rev. 7. 15.
Zec. 3. 7

Inde 12.

charge may stand before the Sonne of man; for in that day the righteous onely shall stand, and stand in boldnesse, before them that have tormented them: neither shall they onely during that great assises stand before the Tribunal of Christ; but from thence be advanced to an high standing; they shall stand eternally before the throne of God. If (saith God to Ioshua the High Priest) thou shalt walke in my wayes and keepe my watches, thou shalt also judge my house, and shalt keepe my Courts, and I will give thee a place inter astantes, among these standers, pointing to the angels; for if Gods will be done on earth by us, as it is in heaven by them, we shall in the Resurrection be like to Angels, and stand for ever before the throne of God. Vnto this twofold standing, falling is opposite: therefore we fall either into sinne, or out of favour. He that sinneth takes a fall, therefore are sinnes most usually in the Scriptures called *meretricia*, fals, and the occasions or matter of sinne, *scandala* blocks, fit to give a fall. Saint James useth another word, but of the same force. *In many things we fall, we sinne all.* The Prophet David notes sinning by slipping. *My feet had well nigh slipt; when I saw the prosperity of the wicked;* and we commonly meaning the sinne, call it, the fall of Angels, and of men. And so do the Fathers tearme weaklings in the faith, and revoltors from the faith: the first, *lapsos*, such as have taken a fall; the other, *Apostatas*, such as have cleane given over to stand. *Trees twice dead, and plucked up by the roots, Ind. 12.* But how doth falling resemble sinning? surely the proportion is very fit; for a fall comprehends in it a descent of our body, and withall, a bruise: so doth sinne a debasing of the soule, together with a wound. Gods creatures are not all of one degree, and there are many steps betweene heaven and hell. By creation man was a consort of the Angels, but by sinne he is ranged with the beasts. *Man being in honour (saith King David) hath no understanding, but through sinne becomes like the beasts that perish.* It were well, if it

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were no work by sinne. *Abrahams* seed becomes the ser-
pents brood, as both *John Baptist* and *Christ* pronoun-
ced. A great disparagement of their nature. But this base-
ness is seconded with a wound, which *Christ* teacheth
in the simile of the man that descended from *Ierusalem*
to *Jericho*, and fell among theeves, who not onely rob-
bed him of his rayment, but also wounded him, and left
him halfe dead. *God* in the first of *Esay* describes this
most excellently: *Ah* sinfull nation, a people laden with
iniquity; a seed of the *Wicked* corrupt *Children*: they have
forsaken the *Lord*, they have provoked the *Holy* one of *Is-
rael* to Anger, they are gone backward. This he speaks
plainely. But see how he doubles it, speaking figuratiuely:
*Wherefore should you be smitten any more? For you fall away
more and more.* And what is their fall? *The whole head is
sicke, and the whole heart is heavy: from the sole of the
foote unto the head there is nothing whole therein, but wounds,
and swellings, and sores full of corruption; which have not
beeene wrapped nor bound up, nor mollified with oyle.* Sinne
then indeed is a fall, which beares such markes of a fall de-
grading and wounding us.

But men doe not onely fall into sinne, but also out of
favour, for the first fall comes not alone. *All they* (saith
the *Wise man*) *that regard not wisdom, have not onely this
hurt, that they know not the things that are good, but also
they leave behind them a memoriall of their foolishnesse, they
are spectacles of Gods wrath.* *Iob* more fully, *The steps of
a wicked mans strength shall be streightned, and his owne coun-
sell shall cast him downe; for hee is taken in the net by the feet,
and he walkes upon snarres; his hope shall bee rooted out of his
dwelling, and hee shall be made to descend to the king of feare.
Is not this layd up in store with me, (saith *God*) and sealed
up among my treasures? Vengeance and recompence are mine,
their feet shall slide in due time. When I went into the *Sanctua-
ry* of *God*, then (saith *King David*) I understood the end of
wicked men. Surely thou (O *God*) hast set them in slippery
places, and castest them downe into desolation.* but marke

*Mat. 3. 7.
John 8. 44.*

Esay 1. 4.

Iob 18. 7:

Deu. 32. 34

Psa. 7. 16. 17

Esa. 18. 18

Rom. 7. 9

Psa. 69. 18.

Iude 8.

the difference betweene the fall into sinne, and out of favour : the one is willing ; the other is of constraint. Sin is like the harlot, *she decketh and perfumeth her bed, with craft she causeth man to yeeld, and lay himselfe downe and take his pleasure in her dalliance.* But God endures not that man should enjoy pleasure with his dishonour : therefore hath he ordained that this harlots house should be *the way to hell, that it should lead downe to the chambers of death.* as it is in the end of that chapter. Howsoever, a covenant a sinner makes with death, and sinners are as secure as if they were in league with death. Men promise themselves impunity, that are given over to iniquity. But *whatsoever league they make with death, it shall be broken, and their agreement with hell shall not stand.* When a scourge shall run over and passe through, they shall be troden downe by it. Whosoever willingly fall from God, shall (will they nill they) fall under plagues. But falling is opposed to standing, as in two things, so also two wayes ; negatively, and privatively : Negatively, when he findes himselfe downe that was never up : privatively, when he takes a fall, that indeed did stand. It is a good rule which the Fathers observe in expounding sundry places of the Scripture. *Interdum res tum demum dicuntur fieri, cum incipiunt manifestari.* Things are oftentimes said to take their beginning from the time that they first come to our understanding. For example, and to our present purpose ; *I once (saith Saint Paul) was alive, being withe out the Law; but when the commandment came, sin revived, and I dyed.* Not that before he was alive; and then gave up the ghost; but he then perceived himselfe to be but dead, whereas before, in his imagination he was alive. King David praying against the wicked, *Let them (saith he) be put out of the booke of life, and let them not be written with the righteous :* contradictory speeches, but that many thinke themselves entred, whose names were never in that booke. Wherefore Saint Iude calleth wicked Christians by the name of dreamers, and not untruly, for what

what the Prophet *Esay* saith of corporall food, is true also of spirituall. Too many are like to hungry men that dreame; Behold they eat, but when they awake, their soule is empty: or like a thirsty man that dreameth; Behold he drinketh; but when he awaketh, behold he is faint, and his soule longeth. *Quid est hypocrita vita* (saith Gregory the Great) *nisi visio quedam phantasmatis; que hoc ostendit in imagine quod non habet in veritate?* Hypocrites are Solomons generation, that are pure in their owne conceit, and yet are not washed from their filthinesse. All their state is like a dreame, as the Psalmist speaketh, when one waketh; yea, when God waketh, then he makes this their image, or rather their imagination to be vile, and that in their owne eyes: as the booke of *Wisedome* brings them in confessing with their owne mouths: *We fooles thought a good mans life to be madnesse, and his end without honour; but how is he counted among the children of God; and hath his portion among the Saints?* But we contrary to our former thought, have erred from the way of truth; the light of righteousness hath not shined unto us, and the sun of Righteousnesse never rose upon us, When the Good-man of the house is up, and hath shut the doore, many (saith Christ) shall begin to knocke at the doore, saying, Lord open to us, but he shall answer, I know you not. Strange newes it they had a better thought: for they shall begin to say, *We have eaten and drunken in thy presence, and thou hast taught in our streets.* But he shall answer; *I tell you, I know you not whence ye are: Depart from me ye workers of iniquitie.* Then they shall begin to weepe (never before they mistooke their state) when they shall see Abraham, Isaac and Iacob, whom they tooke to be their Fathers; and all the prophets whom they boasted of as of their teachers; they shall see both in the kingdome of God, and themselves thrust out of doores. See then how a man may be deceived, and flat downe, when he thinketh himselfe bolt upright. This the Divines call a negative fall, because opposed to a seeming; but not a true standing.

Esay 29.8

Pro. 30.12

Wisd. 5.4.

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Pro. 30. 19.
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He. 5. 12. 13

There is another fall which is privative, opposed to standing indeed. *The way of a righteous man should be like the light, shining more and more untill the perfect day*: But many goe backe, making shipwracke of their faith, and forsake their first love. When God offered a signe to Hezekiah, assuring him of his recovery, wilt thou (saith hee) that the shadow of a Akaz dyall goe forward tenne degrees, or backward? His answer was; *It is a light thing for the shadow to passe forwards tenne degrees: not so then, but let the shadow goe backwards tenne degrees*. In the dyall of our soule over which moveth the Sonne of righteousness, wee may see the cleane contrary. A light matter for the shadow (for our vertues are but shadowes of Christ) to goe backward, not so, to goe forward. The cause is not in the Sunne, but in the dyall: for here Copernicus Theorickes prove very true, *The Sunne stands still, but the earth doth move*: God forsakes not man, but man God, Which the Scripture implies, when it so often useth that phrase, *Abierunt retro*, they have gone backe, they have declined they have forsaken mee, and such like. So the Gallatians went so farre backe, that of one that were able to runne (*you did runne well*) they became babes, yea lesse, *Little Children, with whom I am in travaile againe till Iesus Christ be formed in you*. So did the Hebrewes. Whereas concerning time, yee ought to bee Preachers, yet have yee need againe that we teach you, *what are the first Principles of the Word of God, and are become such as have needs of milke, not of strong meate*. Neither may they goe backe onely in knowledge and in faith, but in love and workes too. Write (saith the Angell to the Church of Ephesus) *I have something to say against thee, because thou hast forsaken thy first love*. Remember from whence thou art fallen, and thy first workes. And to the Angell of Sardis, *I know thy workes: thou hast a name that thou livest, but art dead: awake and strengthen the things which remaine, and are ready to dye*. No doubt then but hee that stands, indeed may fall: the whole Church fall; they fall in faith, they fall

in love. But this talking age is much troubled with two questions ; how a righteous man doth fall, and how farre he may fall, whether with full consent, and whether as deepe as hell. But my Text leadeth me to remember you not to fall, rather then to dispute of the manner and measure of their fall. Therefore (desirous to dismisse you rather Religious then judicious,) though indeed hee is most judicious that is most religious, for the Scripture counts all sinners, fooles,) I forbear to exceed the limits of my Text, adding to the first point onely this, that the more consent we give to sinne, the greater fall wee take ; and the greater our fall, the neerer we draw to hell. The best men will yeeld too much, and the least frowne of God goeth to a good mans heart ; so that our best care must bee so to bridle our will, that we may be ever gracious in the eyes of God. And so I passe from our mutability to our Vigilancie.

Whereupon I need not to stand long. If our mutabilitie be apprehended well, we need not much bidding to take heed of it. The difficultie is to resolve men that sin is ill ; to resolve the heart, not the wit : many are wise enough to vouch it, but their lives doe prove they never believed it : for can a man unfeignedly acknowledge that to be ill, wherein he takes delight as in his soveraigne good ? But that our mutability may make the stronger impression, I will adde something of Vigilancie, the second thing that I noted in the Apostles exhortation. *Let him that stands take heed lest he fall.*

Though a man standing be mutable ; yet if he be Vigilant, he may be immutable. It was an heresie condemned in unchast *Marcion*, to hold (after he was excommunicated for incontinency) *non voluntate, sed necessitate perpetrare scelera*, and so to extenuate his sinne. But for the ground of this necessity, men have sought to opposite places ; some to Heaven, and some to hell. The opinion is ancient that fetcheth it from Heaven. *Adam* was the Author of it, that layed his sinne to God. *The Woman that thou*

emo repens fuit turpissimus. God forsakes not altogether at first, as appears by Ezekiels vision cap. 9. totum.

Psalm 13.

Eccl. 15.
verse 11.

Psal. 5. 4.

gavest me, she gave me of the Tree, and I did eat. And no lesse Ancient is that which fetcheth it from he'l: for the woman put it to the Devill, *The Serpent beguiled me, and I did eat.* Both opinions have had many Schollars. To the first the sonne of *Syrach* speaks in his dayes: say not that it is through the *L O R D*, that I turne backe; for thou oughtest not to doe the thing which he hateth; say not, that hee hath caused me to erre, for he hath no need of sinfull man, no need of; Nay, no delight in a sinfull man. Thou art a God that hast no pleasure in iniquity. And *Abacuc*, his pure eyes cannot behold the wicked, yea they that with-draw themselves shall perish, he hateth all them that goe a whoring from him.

The *Manichees* they were Scholars to *Eve*, and their tenent was, as Saint *Austine* sets it downe; *Non tu peccas, gens tenebrarum peccat*; thou deservest no blame for sinne, for it is not thee, but the Devill by thee that acts the sinne. But Saint *Austine* addes well: *non est hoc tollere, sed geminare peccatum*, this excuse is worse than the fault. For as the same Father speaks; well may the Serpent soll cit, he cannot compell: *Non extorquet a nobis consensum, sed petit*: he doth move us, he doth not inforce us. And *Prosper*, *Diabolus est illecebrarum adjutor, non voluntatum generator*: he allures us to sinfull delights, he actuates not the will: he recommends it, but we may refuse it. Be his meanes never so great to strengthen the tentation; yet except we will, hee cannot defile us with corruption. Our selves judge evill to be good, we imbrace evill for good, we preferre evill before good. Our selves are the true cause of our owne fall. Therefore the *Holy Ghost* bids us spare much unnecessary paines, either of climbing into heaven to know what God hath decreed of us; or descending into Hell, to enquire how farre the devill may; revaile against us, but stay at home, and there find the right part that doth supplant us; and that is our will. Man (as *Salomon* often speaketh) perverteth his owne way. *Perditio tua ex te*. Every man when he is tempted, is tempted,

&c.

Eccl. Wee fall because wee take no heed. As if Saint *Paul* should say, we should not fall, if we did take heed. Not fall (I say) though we should sinne. For though all sinnes be in their owne nature falls, And therefore Christ in the Lords Prayer teacheth us to aske forgiveness for them; yet Saint *Paul* here meanes, no ordinary, but great falls, haynous and enormous sinnes, Heresie, Blaspheiny, Profanenesse, Adultery, Treason, Murder, and the like; these by an eminence are called falls; and if we did take heed, we might avoyd these falls; *Videat*, saith Saint *Paul*, let him see that hee fall not. *A wise mans eyes are in his head, but a foole walketh in darknesse.* Surely these Objects are proportionable to our sight, though smaller sinnes are not: they surprise us before we discern them: therefore God in Christ doth pity us, because of our yet dim sight, when we fall into them. But God will not so excuse him that winks when hee may see, as the Prophet speaketh, or at least will not use his eyes to the uttermost, that hee may see. The Serpents wisdom is much in his eyes, and wee should bee wise as Serpents. The D. will offers at one place, and strikes at another, therefore wee must bee armed at all points. The seed perished many wayes. Wee must *αἰνεῖται ὁπὸς ἀδελφῶν*; as *Chrysostome* speaketh, we must walke circumspectly. The perspectives teach us, that nothing is seene difficultly, but that whereupon we fixe our eye directly. The word is *ὀρατω*. Let him that standeth, see, &c. He distinguisheth betweene a naturall and a spirituall man; him that is downe, and him that is up. A naturall man hath no eyes, he cannot perceive the things of God. But of a spirituall man hee saith, *Wee are Children of the Day, and light in the Lord*: therefore good reason that God should call to us, for *Videat*, that wee walke as children of the day. The same distinction Christ maketh. *Hee that walketh in the day stumbleth not, because hee seeth the light of the World: but if a man walke in the night, he stumbleth, because there is no light in him.* The stander then must see. But that wee may a

Eccl. 2. 14.

Psal. 127. 1.

little more fully comprehend it, and be moved to it; wee must observe the distinction so usuall, of *Gratia operans*, and *Cooperans*: for although in regard of the first grace which giveth us the being of standers or righteous men, we are meere ly passive, yet in regard of the second, wherein we doe manifest our selves to be standers, we are also active. Now in this cooperative grace, wherein we concur with God, it is a grounded truth, *That except the Lord build the house, they labour in vaine that build it; except the Lord keep the Citie, the keeper watcheth in vaine.* And as saunt Peter, *We are preserved by the power of God, who giveth his Angels charge over us, that we dash not our feete against a stone.* And therefore as this Apostle tels the *Ephesians* *We must be strong in the Lord, and in the power of his might.* In the greatest storms or conflicts, *Christum vehis*, must be our hope, and

*Spes mihi magna subit, cum te, fortissime Christe,
Quam hi, respicio dum mea facta, cadit.*

The King putteth his trust in the Lord, therefore shall hee not miscarry. Although in standing, the sinewes of our stabilitie is the conquering power of Christ; yet this power of his is arbitrary, not necessary: he works; but when, and as much as he will; and this will ordinarily inclines and proportioneth it selfe unto such duties as he requireth of us, and those are principally foure, wherein stands the most that wee can doe, and that which wee are bound to doe.

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In our Take heed, first Christ will be acknowledged the chiefe Efficient of our standing: without him wee can doe nothing, we cannot so much as think a good thought, but all our sufficiency is of him. Therefore if any man want Wisdome, hee must aske it of the Father of lights. CHRIST will support, but he will be prayed to. The first point of our heed, is Prayer. *Watch and pray (saith Christ) that you enter not into temptation.* Christ did so himselfe, when hee Conflicted with his most grievous tempta-

temptation. If then we want strength, and have it not, it is because we aske it not. Saint *Paul* was better advised, who being tempted prayed, and prayed often. *Thrise hee besought the Lord, that he might be rid of the messenger of Satan that buffeted him; and hee received a comfortable answer, My Grace is sufficient for thee, my strength is made perfect in weaknesse.* The world is now much subject unto falling, because indeed it is little given to praying. Many flocke in Gods house in the time of preaching, but you shall every where find it empty in the time of praying, people not remembering that the Preacher giveth them good Armour, but it is God that giveth them good armes and legges too. Scanderbegs sword was sent to the Turke, but not his Arme.

The second duty is Humility, when thou dost stand, *What hast thou, that thou hast not received (saith S. Paul?) And if thou hast receaved it, why boastest thou, as if thou hadst not received it? Quis te discernit?* Men usually fall into love with themselves, so farre forth as to thinke themselves fit to be G O D S, as did the Angels, and *Adam*; whereas he should serve the Lord in feare, and rejoyce before him in trembling, serve the Lord With feare and trembling, seeing it is G O D that worketh in us the will and the deed, especially seeing that, G O D resisteth the proud, and giveth grace to the humble. Wee must ever remember how unworthy we are of that grace we doe receive, how short we come of him from whom we doe receive it; that we beare not the root, but the root us: and therefore ever have an awfull respect to him, that doth so graciously respect us. The Angels in Heaven ever behold, not their own face, but the face of G O D: and so must we be ever submissively pleyable to the Will of G O D. This is a mans second Take heed.

The third is, to use our Talent, *put on our Saviour*, as Saint *Paul* speaketh. *Be doing good, as King David: for habenti dabitur.* Yea as G O D punisheth sinnes with sinnes, so doth hee multiply Grace for Grace. Therefore

wee must *ζωπυειν*, stirre up the grace of GOD, blow off the ashes that will still cover it; not out of the nature of grace, but out of the subject of grace. Gods grace is like fire; when it is in its owne Element it is pure; but being a fuell, it increaseth and decreaseth. A mans strength (is not like the strength of a Bee) is cleerer and more dustie, according to the fuell and care of the fueller. Yea if he stirre it not in greene wood, it will goe cleane out. Therefore as when God kindled fire from heaven upon the Altar, he commanded the *Levites* carefully to attend it, and imploy it: so must we entertaine the grace of God, that from Heaven is kindled in our soule, wee must blow it and cherish it. God kindled that fire [*Intendamus medijs non solliciti de fine,*] fire from Heaven; but he commanded men to cherish it on earth. Men now take little care of God and gifts: they doe little good. Therefore doth God so seldome multiply his graces upon men.

4

The last meanes is Mortification. He keepe'h himselfe from a fall, that doth not strengthen his enemy, to give him a fall. A regenerate man is a common subject both of nature and grace: whence it commeth to passe, that he hath a double inclination; to evill by nature, by grace to goodnesse: according as his will is corrupt with concupiscence, or reformed by holinesse. Wee must both with *Saint Paul*, *chastise our body and keepe it under, mortifie the flesh with the deeds thereof*: not Violating the substance, but restraining the concupiscence, that the servant may obey, and the LORD command: The flesh though it rebell, yet prevaile not against the Spirit. Strange it is, that Philosophers observe that man is a little world, and indeed so he is: he hath his elementary, and his athereall part: but sinne hath inverted, not the places, but the vertues of them: the athereall being made the patient, and the elementary the agent. And so doth that become corruptible, which by nature is incorruptible: or the sonnes of God have an eye, but it is to see the daughters of men. *visu concupiscentie, not providentie*: and so instead of heeding

heeding them, they enter into league with them : and thence are borne Gyants *Nephilim* : their name shewes their case ; they are no standers, but fallers ; they take and give falls : that History is inserted as a cause of the deluge. *Lubrica spes est* (saith Saint Cyprian) *qua inter fomenta peccati saluari sperat*. And the rather, because we must take no care for the flesh, if wee will take care of our selves. The more we bridle the flesh, the more wee love it : *verè, si severè* : therefore though grace and concupiscence lodge both in our hearts, and passe both from one man ; yet they should (as the Opticks write of the beames of the Sunne) passe *impermixti*. You have seene then the meanes of *heed* ; and God, if hee keepes us from falling, will keepe us by this meanes : and he that chooseth this way of wistome, walketh without offence. And a *stander* especially must use this meanes : for Christ (saith Gregory) figured in his Baptisme the case of a *stander* : and the Dragon waites for the Childe borne ; hee draweth the Starres. *My sonne, when thou entereest, &c. Eccles.* This is the cause why Christian Princes are so much oppugned : the Devill doth not so much envie our goodnesse as our glory. And therefore when hee cannot draw us in hatred of God, he would make us sinne, that we might sinne against God, and so fall. The grievousnesse of a standers fall must make him also to take heede. *When the soule spirit is gone out of a man, &c.* Better were it, never to have knowne the way of righteousness. The best when they degenerate prove the worst, because the devill will take the stronger hold of them : and Gods wrath for their perfidiousnesse is greater in forsaking them : Examples, The Angels, the Sonnes of God, *Iudas, Simon Magus*. A King how dishonourable a Traytour doth hee count him, that will yeeld a Towne well furnished ? *Mors servituti anteponenda* : and bad men, when they recover a fall prove rare. Saint Peter, David, Solomon, Saint Paul, Saint Austine. The Devill loveth evill instruments, and God doth detest rebellious Traytors. If

Lib. mor. 2. 4
12.

we cannot escape falling into sinne, yet let us by Repentance escape falling into plagues; for GOD commonly doth give space for repentance, that in judging our selves we be not judged of the Lord. We stand in need of his mercy so soone as ever wee sinne: but as a Tenant that hath a clause of reentry in his lease, when hee breakes his Covenant, makes his lease Voydable rather than voyd: so are sinners depriveable, not deprived actually: Our right unto all Gods promises is suspended, but *restitutio in integrum* is not denied. It was an error in the Novatians to think otherwise: yea, irrepentance is a greater sin then any other: for to despise GODS mercy is much worse than to provoke his Iustice, *Romans 2*. Therefore *Jeremy* saith, Give glory unto God, before it be darke, and your feet fall. This falling into plagues is sudden, *ut dolor parturientis*. When men say, Peace, &c. *ut pisces hamo*, *Eccl. 9*. therefore take heed of this fall. *De propitiatio peccato noli esse securus*, *Eccl. 5*.

The last Note is, that this precept is of as long continuance, as our possibility to fall: for *hee that persevereth to the end, shall be saved*: Hee which overcommeth, unto him will I give, &c. He which striveth lawfully, and is without offence unto the day of the Lord, *Phil. 1. 10*. If wee abide in the faith, rooted and grounded, *Col. 1*. si in bono perstiteris. *Rom. 11*. We are made partakers of Christ, if we hold fast the substance, &c. *statio de militari exemplo nomen accepit; nam & militia Dei sumus; utique nulla letitia sine tristitia obveniens castris stationem rescindit, nam letitia libentius, tristitia sollicitius administrabis disciplinam*. The Philosophers comparing of a constant man to a Dye, which ever falls upon a firme basis, is worth the observing.

The summe of all is this; Lay together the parts: the Admonition issuing out of all is that which Saint Paul useth to the Hebrewes, Wherefore we ought diligently to take heed to those things which wee have heard, lest at any time *μαζεύωμεν*, wee run out like water. *Humidum suis terminis non continetur*, it cannot stand: for if this word spoken
to

Rom. 24. 5.

Eccl. 13. 16.

Chap 18. 7.

Eccl. 9. 5.

Chap. 5. 5.

Phil. 1. 30.

Col. 1. 23.

Rom. 11. 20

21, 22.

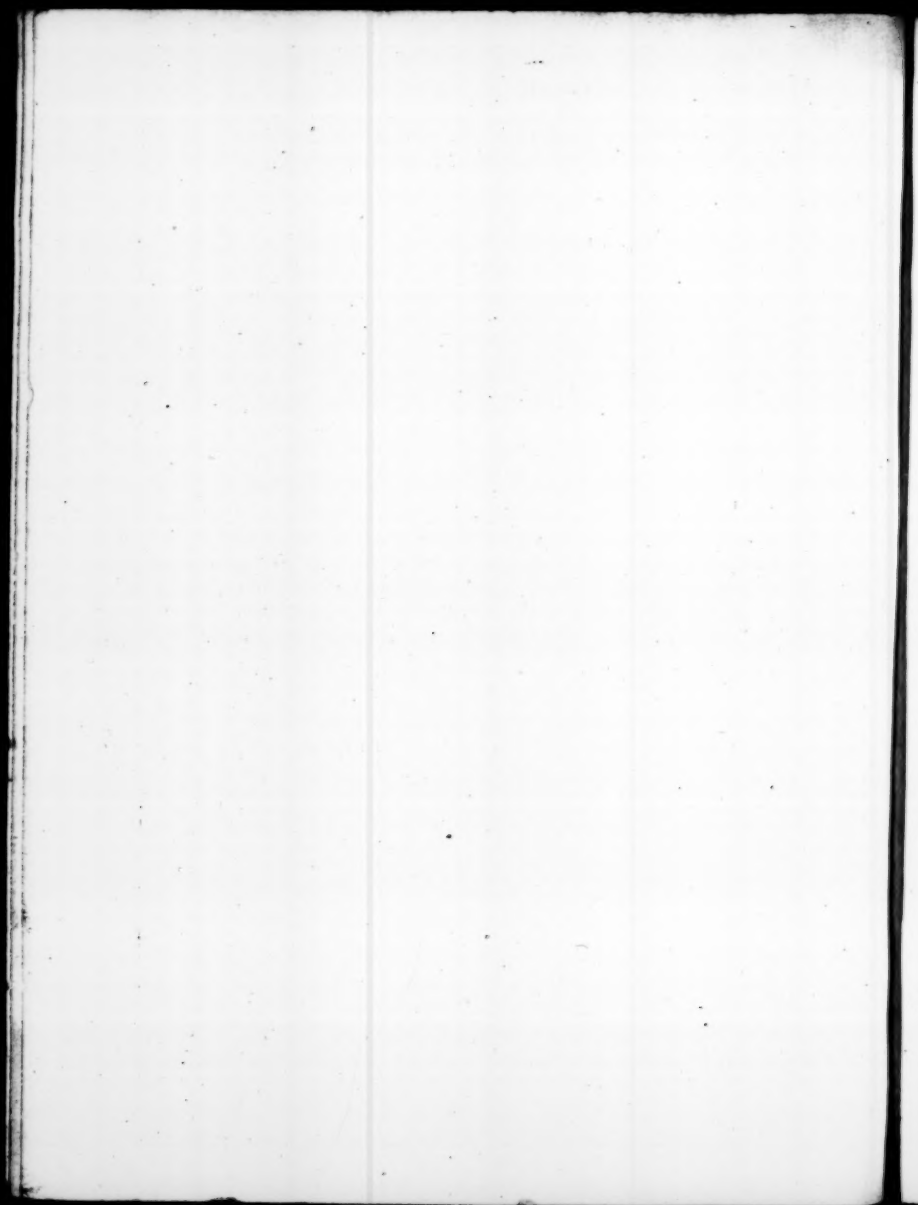
to the *Corinthians* was stedfast, and their disobedience therunto hath received a just recompence of reward; how shall we escape, if we neglect the time of our salvation?

In good examples, he that followeth another mans steps deserveth the lesse praise: but in evill, he that imitateth a wicked man, whose end hee hath scene according to his deeds, deserveth the more stripes; and why? *nimum preceps est*, saith Saint Cyprian, *qui transire contendit, ubi alium inspexerit recidisse; & vehementer infrans est, cui non incutitur timor, alio pereunte.*

It is too true a Note of *Machiavell*; that we commend good men, when we read their lives, but follow the worst. Wherefore follow the counsell of the Son of *Syrach* 21.10. and walke not in stony places. Take heed lest there bee in any of you an heart of infidelity. Let us make straight steps unto our feete, and strengthen our feeble knees: and confirme o Lord, that which thou hast wrought in us; In King and People.

Ecc. 21.10

Gracious God, thou hast opened unto us our manifold infirmities, and thy Sovereigne remedy. Grant that the sense of our weakness may stirre up our dulnesse to try our state, and grow up in grace, by that help which thou only canst give, and make fruitfull in us; that truly having, and joyntly using both outward and inward means, we may upon a f. and faith, and zealous charity, so stand stedfast in thy word, that hereafter we may stand boldly before the judgment seat of Christ, and blessedly before the Throne of God. To him that is above, &c.





A
 SERMON PREACHED
 AT SAINT CROSSE NEERE
 WINCHESTER.

MATTH 24.

*But as the dayes of Noah were, so shall the comming of
 the sonne of man be.*



Wise man saith *Salomon*, seeth a plague, and
 hideth himselfe, but fooles runne on and
 are punished. In which words you may
 perceave that the foole is not challenged
 for not discerning of, but not providing
 against the plague; that plague which
 the wise man not only foresaw, but also prevented. Provi-
 dence then and improvidence make no small difference
 betweene a Wise man and a Foole: tis so in worldly
 things. Much more in heavenly, but specially in the Ar-
 ticle of the last judgement day. To which purpose our
 Saviour in the next Chapter, useth the parable of the foo-
 lish and wise Virgins: both knew of the Bridegroomes
 comming,

comming, and both went out to meet him, but only the Wife carryed Oyle in their Lamps, but the foolish when they should have trimmed theirs had not wherewithall. Many men doe believe that a judgment day shall be, they make themselves ready against that day come. Now least of this improvidence wee should impute the cause not to our selves, but to the judge, as if he did surprize us before he had forewarned us; he plainly foresheweth the signes by which we may know that he is comming, and proposeth fearefull examples of their state whom at his comming hee shall finde unprovided, and this example is the argument of my Text: It is set downe by way of a comparison, and the compariton is of a world to a world. The world that was to the world that is; that that was drowned, to this that shall be burnt. A comparison then here is. But in this comparison we must note, the proportion of the parties, a proportion of very great correspondency, but yet of great inequality. As it fared with one, so shall it with the other, but though the fare be like, yet shall it not bee in the same degree: the latter shall be the worse: That which ascendeth to a greater height of sinne, shall also descend unto a lower depth of plagues. But let us begin with the comparison, and so come to the proportion of the parts. Christ compares this world unto the Old, that within his owne person he shall judge, to that which was destroyed in the dayes of *Noah*, and indeed there is some answerablenesse betweene *Noah* and CHRIST. Saint *Peter* in the first of his third Epistle putteth us in minde of it, and the answerablenesse standeth in two things. The first in the prophesie that *Lamec* gave to *Noahs* name, *Genesis* 5. called his sonnes name *Noah*, which is by interpretation *Rest*, for he saith *Lamec*, shall give us rest from our labours and our sorrowes: and the earth which GOD had cursed: and doth not Saint *Paul* say, that all creatures doe groane together with us being subject to vanitie, for our sinne, and looke for a *Noah*, that is, for Christ? That shall set them free into the liberty of the sons

sons of God, *Rom. 8.* Yea our Saviour Christ calleth, the eleventh of *Matth.* Come unto me all yee that labour and be heavie laden, and I will ease you, I will refresh you; take my yoke upon you, and you shall find rest for your soules.

The second point wherein they are answerable is the Arke *Noah* built, even the figure of our Baptisme as Saint *Peter* speakes, Or of the Church whereinto we are receaved by Baptisme. For the Arke was built according to the dimenſions of the body of a man to figure the mysticall man. I meane the Church, which is the body of Christ. Out of the Arke could there be no salvation corporall, no more can there be out of this Church salvation spirituall. But we must heed the confounding of the true Arke with Saint *Peters* Shippe. The Catholike Church with that Church of *Rome*, for the priviledge of the whole Church, and the true Church, they appropriate to themselves being but a part, and but the worst part. Finally, the same flood that drowned the world, did beare up *NOAHS* Arke, and the same fire that shall consume the world, shall make the Church of *GOD* more glorious, more illustrious, as gold is in the fire, of a different condition from stubble. This was figured by *Moses* bush, and you had a tast of it in the fiery furnace, the flames whereof consumed them that threw in the three Children, but could not singe their haire or clothes, that lived and walked in the midst of it: you see some reason of the comparison drawne from *NOAH* and Christ, the Arke and the Church, the flood and the fire. But wee must take a more generall lesson that is insinuated in the comparison, which is, that *GOD* in all judgements past gives us a fore-taste of his judgements that are to come. So doth Saint *Iude* send men unto Angels. *GOD* spared not Angels, he will not spare men. *Jeremy* sends *Iudah* to *Israel*, *Ierusalem* is of no better condition then *Shiloh*, Saint *Paul* sendeth the Gentiles to the Iewes: If the true Olive were broken off: how can the graft of the wild Olive (if it bee as unfruitfull) presume that it shall scape the fire?

Our Christ here sendeth a world to a world, the world that is, to that that was, shewing that they have no discharge from Gods plagues, that make no Conscience of keeping Gods lawes: there is no prerogative of nature, be we as excellent as the Angels, no dispensation by Covenant, be we as neere God as was the seed of *Abraham*, no advantage of the Gospell above the Law.

Though the Gentile be in his full age, and the Iew in his nonage, though we have the truth whereof they had the Types: for there is no respect of persons with God. *Cuius contingere potest quod cuiquam potest.* Saint *Paul* in the tenth Chapter of the first Epistle to the *Corinthians* gives us this Item, *all things happened unto our forefathers.* No Types but they were written to admonish us upon whom the ends of the World are come. Our case then is not better then others, Nay if there bee any advantage, either of vertue or vice, it is on their part, not on ours; for it is an undoubted rule that in well doing'hee that followeth another deserveth lesse praise, because hee had a precedent to guide him, to encourage him: but in ill doing the latter deserves the more blame then the former, especially of Gods dislike, and his wrath manifested to dissuade and deterre, so that, hee that beleeveth after *Abraham*, it is well if he may goe as high as *Abrahams* bosome: but it shall bee easie for Sodom and Gomorrah, then for *Corazin* and *Bethsaida*, for that these despised Christ. After those Cities had bin plagued for not hearing. Loe the conclusion is.

Felix quem faciunt aliena pericula cantum.

We must make our forefathers case our case, in regard of sinne, displeasing God; except wee meane to be in worser case, in regard of plagues, when we shall be visited of God. And thus much of the comparison in generall. Come wee now to the proportion of the parts; a double proportion of correspondencie; and inequality. First, of the correspondencie; the correspondency is double, as the persons are of two sorts, bad and good.

In

In regard of the bad, the story doth note the worlds wickednesse and senselesnesse: their wickednesse; for *after that the sonnes of God had matched with the daughters of men, of them sprang Gyants: notorious outrageous wickednes. Rebels against God, Tyrants among men: Without all Pitié, without all Charity.*

But the Scripture doth in very significant manner expresse the measure of their sin, and senselesnesse of their hearts, saying of the first, that *the very frame of their imaginations of their heart was evill, and that continually even from their youth.* Could there be any sparke of good in them whom the Scripture setteth forth as so bad? they were rotten at the roote: for the frame of their imaginations was evill; and that not for a moment, they were uncessantly evill, and that not in some part of their age: but even from their youth, according to that in the 58. Psalm. *The wicked goe astray even from their mothers wombe.* Adde hereunto that which God himselfe complains of, that this sinne had not stinted it selfe within some few persons, *but all flesh had corrupted his wayes,* high and low, old and young, men and women, as it is expressly set downe of *Sodom and Gomorrah*, in that impure siege of *Lots* house, so that their recovery was desperate, when the contagion was so generall, and the more desperate in that, in so great wickednesse there appeared so great senselesnesse, for Gods spirit did strive with them in his mercy, desirous for to reclaime them, but strived in vaine, so that being weary hee was faine to breake out into this speech, *My spirit shall strive no more with man.* And yet see the bowels of a mercifull GOD: that when he was weary with striving, yet hee did not give over striving, for unto words he added deeds, and made *Noah* that was before a Preacher of righteousness in words, to bee unto them a Preacher of Vengeance. But now in deeds: to see whether hee that could not perswade them to walke holily, could strike a terror in them by building of the Arke: A visible prophesie of the flood, to turne unto God penitently,

tently. And to this striving God allowed a large terme, even one hundred and twentie yeares: but all was in vaine, for they continued the same, sinfull and senselesse: til the flood sized upon them, and tooke all hope of recovery from them. Thus it fared with the Old world in regard of those persons that were bad: and is it any better with our world? In this Chapter Christ parallels the Jewes with this world, their destruction with the destruction of the whole, and the cause of their destruction even sinne and senselesnesse, hee proposeth as a looking glasse for all: how wicked they were, you may reade in the first of *Esay*, from the Crowne of the head to the sole of the foote, nothing but sores and blaines, hee meanes not corporall, but spirituall, as you may reade in the verse going before those words, where hee calls them corrupt children and seed of the wicked. In the same Chapter he describes their senselesnesse shewing that God gave over fatherly to correct them, because the more they were smitten, the more they did apostatize from him. *Jeremy* doth speake of the like generall sinfulness and senselesnesse, but specially in the latter end of the Book of *KINGS*, and of the *Chronicles* it is amplified as the just cause of their Babylonian Captivity, even when they were besieged, and well nigh famished, yet would they not beleve that either God was offended, or their City should bee destroyed. Touching the second captivity by the Romans, our Saviour Christ briefly, but very sharply, and yet with compassion, chargeth them both with sinne and senselesnesse. *O Ierusalem, Ierusalem, that killest the Prophets, and stonest them that were sent unto thee, that is their sinne, how often would I have gathered thy Children together as the Henne doth her chickens, but thou wouldst not?* That was the senselesnesse. But what was the issue? even a sudden destruction from God, that upon her might come all the righteous blood that was spilt, from the blood of *Abel*, unto the blood of *Zacharias*. So likewise in the Nineteenth of *Luke*. When he beheld the City, he wept, and gives

gives the reason in his prayer. *O that thou hadst knowne in this thy day, those things that belong to thy peace!* That is their sinne, but now they are hid from thine eyes, that is their senselesse. He addes the issue: *Therefore shall thine enemies cast a banke about thee, &c.*

But doth God enter Into judgment only with the Iew, and are these only the defects of the Iewes? No, The parable made in this Chapter sheweth that it reacheth unto the Gentiles also: *For when the Sonne of man commeth, he shall scarce find faith in the earth.* And because iniquitie shall abound, Charity shall wax cold. Sinne shall be ripe even unto harvest, before Christ send the Angels his reapers to cut downe this field of the world. The world shall bee sinfull, and as the Apostle speaketh, *The last dayes shall be perillous times, men shall bee lovers of themselves more than lovers of God.* He goeth on particularizing their sinnes against the first Table, against the second, shewing that the fleshly tables of their hearts, shall scarce retaine any print of the hand writing of the spirit of God: the world doth not grow more old in regard of naturall strength, then men grow old in goodnesse and vertue, or rather sinne growes unto his highest floud, when nature growes unto her lowest ebbe: and as men are more sinfull, so are they more and more senselesse, resisting the Holy Ghost, with uncircumcised eares and hearts: the first World strove against the Spirit of God, and no marvell, for the prophesie of *Isaiah* in his eighth Chapter, which is reported by Christ and the Apostles, doth containe an inseparable property from sinne, which is to make us winke with our eyes, and stoppe our eares, and obdurate our hearts: *that in seeing wee may see and not perceave, and in hearing wee may heare and not understand,* and so the Devil doth hood-winke us, and stupifie us, least wee should be converted, and so saved. Saint *Paul* notes it in the third Chapter of the first Epistle to the *Thessaloni-ans*. Men shall cry, *Peace, peace, when sudden desolation shall bee at hand;* Or as *Iob* speakes, spend their dayes in

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pleasure,

pleasure, and in a moment goe downe quickly to hell: so that King *David's* compassionate admiration will prove true; who having described in *Psal. 73.* the jollity of the wicked, who in the height of their prosperity doe open their mouth against heaven, sheweth, that they are senselesse of their slippery standing, and wondring at their fault, crying out; Now doe they perish *suddenly, fearefully, finally.*

And indeed this world must answer that other world; it must needs bee, that they which will not neither be reclaimed nor forewarned, must be surprized. Our Saviour *CHRIST* expresseth it in three fine similies. The first is of the travell of a woman, *so shall the judgment day come.* Every wicked man hath a double travell; Saint *James* teacheth it in his first chapter, *Lust conceives, and bringeth forth sinne:* that is a pleasant travell. But this wombe resteth not here; for sinne will not leave till it have brought forth death: that is a painefull Travell, But an unexpected Child: when a man is not delivered of that which he conceived, his issue is death, when hee at least expected a contented life. But so doth *GOD* overtake a sinner: even as *Iob* also resembling sin to sweet meat in the mouth, shewes that it proves the gall of Aspes in the stomacke.

The second simile, is of a Thaele, whereunto Christ resembleth the judgment day: not only to expresse his unexpected comming, but the event of his judgement, which will rob us of all that wherein wee set our wicked hearts delight: you read it in the parable of the man whose ground bearing plenty, hee was to enlarge his barnes, but he addes his wicked affection, groveling upon earthly things when hee encourageth his soule to eate and drinke, because it had provision for many yeares: but the Oracle checkes him, *Thou foole, this night shall they take thy soule from thee; then whose shall all these things bee? Dives,* for all his soft rayment and delicate fare, had nothing left him when hee was summoned by Death to shroud

shroud him from, or refresh him in the flames of hell.

The third similitude, is of the snare of a Fowler or a Hunter, which taketh the beast, or the bird; who catching after the pray, is caught by the engine: and Saint *Paul* tells us, that in committing sinne, wee doe receive the sting of death. The condition of *Adams* sinne attends the sinne of every sonne of *Adam*: whiles eating the forbidden fruit, he looked to have eyes open, that he might behold himselfe as a God: hee found indeed how hee was circumvented by the equivocation of the phrase: that to be a god knowing good and evill, is but a periphrasis of the Devill, and indeed he became unexpectedly, but justly, a god like unto him, and so shall all his sonnes that impiously transgresse Gods lawes, heare that dreadfull voyce, *Goe yee cursed into everlasting fire, provided for the Devill and his angels.*

You have heard the proportion of correlative to farre as it concernes the bad; now must you heare it so farre as it concernes the good; for though the world were so sinfull and so senselesse, yet was there a *Noah* left, and his family: but one *Noah*, and one family. There was a *Noah* that found favour with God, and was righteous in the sight of God. God never shewes onely justice, but ever mingles it with some mercy. Though all should justly perish, yet some shall bee mercifully saved. In a whole wicked world, God will have some *Noah*: and that he may fit him, he will give his holy Spirit unto him. *Noah* had found no grace with God, had hee not received the grace of righteousness from God. But Saint *Paul* expresseth in the eleventh of the *Hebrewes*, the two parts of *Noahs* pietie; which was reverence, and confidence: reverence, in making the Arke; confidence, in using the Arke: not onely obeying Gods Word in providing the meanes to save himselfe, but also using it when the time came; notwithstanding others, so many others did despise it. Whereupon followed two effects, that hee was not surpris'd by the flood; and as the Apostle saith,

hee condemned the World. You have heard that there was a *Noah*, but marke that there was but one *Noah* and his family; a small number to a whole world, but such is the excess of the wicked above the good: so many more are there that perish, then those that are saved: twas so in the old world, so it shall be in this: to follow the parable of the *Jewes* and the *Gentiles*: but a remnant of the *Jewes* are saved. The Prophet compares it to a gleaning after a Vintage, or a harvest. Whereas the wicked are compared unto the Starres of Heaven, and to the sands of the Sea, and to a whole harvest. This is meant by the Parable of Gods choosling; but one tree of all the Forrest, one Dove of all the birds, one Citie of all the World: but consider that there is one, though there bee but one; for God will save a flocke, though it be but a little flocke: for the Elects sake he will hasten his judgment, lest there should remaine no flesh to bee saved. The world little thinkes upon that which is a grounded truth, that for the godlies sake God forbear to come to judgment. But in *Romans 4.* it is set down plainly, when the soules that lay under the Altar cryed unto God, saying, *How long Lord righteous and true, dost thou assever to revenge our blood upon the World?* answer is given unto them, that they must rest for a while, till the number of their brethren was fulfilled; for then shall be an end of all. When *Jerusalem* is fully built, the body of Christ hath all his members, and the true Olive hath all his branches. Little therefore doe the wicked consider that they bane themselves, while they persecute the godly: For *Obadias* house was blessed, while it was the place of the Arke: and so were the *Roman* Emperours while they cherished the *Italians*. But as God will have a remnant, so it will be but a small remnant: there will be faith, but scarce faith, as Christ speaks; and charity, though it will not bee quite dead, it will bee very cold: which makes that *Romish* conceit very frivolous, which maketh the most illustrious Church to be the true Church: whereas Christ answers truly to the

the questioners, ~~that~~ demanded, whether there should bee many saved; *that the gate is wide, and the way broad that leadeth to destruction, and many there be that finde it; but the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it.* The conclusion of the correspondencie is, that a few, though but a few, shall imitate *Noah* in his reverence, and likewise in his confidence; Observing the meanes prescribed by *GOD*, and trusting perfectly in the promises of *GOD*, Saint *Peter* joynes them both, when hee makes Baptisme an antitype of the Arke; when he shewes that Baptisme hath not only the putting away of the filth of the flesh, which is the externall washing, but also the interrogation of a good conscience unto *GOD*, through the resurrection of Iesus Christ: Christ meanes the same, when hee saith, *that this little flucke shall watch the signes of his coming; and also they lift up their heads with joy, knowing that their salvation draweth neere.* The issue of their reverence and confidence is, they shall be saved; they shall be taken up to meet Christ, and ever to be with him: they shall enter into their masters joy, and be made partakers of the marriage feast.

You have heard of the correspondency; but though in the comparison there bee so good a correspondencie, yet must we consider withall, a great inequality; as great an inequality of the thing, as there is of the persons; I meane the persons of *Noah* and *Christ*: as far as the sonne of man doth exceed that man, so farre shall the end of this world exceed the end of that; whether you respect the destruction of the bad, or the salvation of the good. In regard of the destruction of the bad, there shall be foure great differences.

The first is, That world was destroyed with water; this shall be destroyed with fire; and who knoweth not how much more terrible fire is then water?

But which is the second, That water wasted onely the earth, and those things that lived upon the earth; but this shall wast both heaven and earth, and whatsoever is: I ex-

cept Christs little flocke in either heaven or earth. If the sight of the Deluge were fearefull, how much more fearefull shall this combustion of the whole be, when tis compared to the inundation of a part: a part which Astronomy proves to be so little in comparifon of the whole?

Adde hereunto the third, that of the wicked, That destruction was but partiall; but this shall be totall. Then there was at least a *Cham*, a seed of the wicked; that escaping might bee an example to reclaime the future wicked: and indeed, the voyce of a *Nebuchadnezzar* or an *Antiochus* experiencing and acknowledging the Iustice of God, will in probability worke more than the voyce of *Moses*, or *Daniel*, or *Judas Macchabeus* to reclaim the wicked. God therefore at that time was pleased to trie also this meanes, and preserved not only a *Sem*, but also a *Cham*. But in this last destruction God saveth not so much as one *Cham*, not a goate left among the sheep, if there be but one that wanteth his wedding garment, the master of the feast will espie him, and away with him, the Corne will be cleane unmowed from the Chaffe, and the gold purified from all drosse. Adde hereunto the last point, that destruction was but temporall, this finall, that that was but temporall, so some understand. *St. Peter 1. Epist. 4.* but this is undoubtedly eternall, for the sentence is, *Goe ye cursed into eternall fire*: no recall of the sentence, no recovery of the state: so *Noah* saved, to be the hope of the second world, as the book of *Wisdom* speakes *Chap. 14.* You have here the inequality in regard of the bad, and in regard of the good, there is the same inequality also that fire shall as wonderfully preserve them, as it fearefully destroyes the wicked. There shall be a generall renovation of heaven and earth, wherein dwells rightcoufnes, as there was a combustion of the other, heaven and earth wherein dwelt wickednes. And in this heaven and earth shall bee no uncleane thing, and that which is purified shall remaine so for ever, even blessed for ever, intirely and eternally blessed, whereas the deliverance by *Noah* was but temporall, it was but partiall, it was from a death

death but onely of the body, and that onely for a time, and that to live a mortall life; so that is, and so must have his destruction, that in that example, we read that God is displeased with sin, that he powreth forth his vengeance upon sin, but how far he is displeased, how much vengeance shall be exacted, we may gesse it in the former world, but we cannot thoroughly understand, that correipondency doth not amount unto an equality. Only for a close of all, hee that readeth that, may well believe this: because that is a pledge of this, and our best course is to follow Christs Counsell. *Luk. 21. Take heed least at any time your hearts be oppressed with surfetting and drunkennes, and that day come upon you unawares.* For as a snare shall it come upon all the inhabitants of this world. Let us watch therefore and pray, that wee may be worthy to escape the things that then shall come, and stand before the son of man: for as it was in the dayes of *Noah*, so shall it be at the comming of the Son of man.

Grant gracious Lord, that denying all ungodlines and worldly lusts, we may so reverence thy word and depend on thy promise with such a confidence, that we be neither sinfull nor senselesse, and so surprised with thy just wrath; but may watchfully looke for, and earnestly hasten unto the blessed appearing of our glorious Iudge and Saviour, Iesus Christ.

FINIS.



Imprimatur.

Thomas Browne.